



**DAYBREAK.**

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

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*Wm. P. Bayly*



DON JOAQUIN BASSOLS Y MARAÑOSA, AND  
SPIRITUALISM IN SPAIN.

Translated and Arranged by CATHERINE WOODFORD.

No more satisfactory proof of the spread of spiritual light over this planet comes to us probably than from Spain, and other countries of which that language is the mother tongue. Although the very hotbed of the Roman Catholic faith, and a people whom the Romish priesthood have oppressed and held in greater darkness than perhaps any other nation on the face of the globe, yet they are giving the most happy evidences of the healthful and vigorous growth of the new ideas of the period, and of the spread of Spiritualism.

Several periodicals now reach us issued by various Spanish societies of Spiritualists:—from Spain, Montevideo, Mexico, Brazil, &c.

The MEDIUM is indebted to the Spiritual Society at Madrid for the plate on the first page, and presents its readers with a slight sketch of General Bassols, translated from the "Almanack of Spiritualism" for the year 1873. This almanack has swelled to the size of a magazine, containing various literary productions in prose and verse, and illustrated by full-page engravings. The literary matter indicates gifts of a high order on the part of the writers, and proves that our Spanish brethren are not only well qualified to keep pace with us in their ability to present the truths of Spiritualism to the public, but may be our teachers in the gracefulness of that presentation, and its power of winning. This "Almanaque del Espiritismo" is in itself an evidence of graceful tact on the part of its originators, and is likely to do more towards spreading the light now dawning upon us from the spirit-world than any other production of the Spiritualistic press in any part of the world, appealing as it does not only to circles of refinement, but to those who may wish to read as they run. Nothing, for instance, could be more acceptable to the traveller, who seeks light and entertaining reading to while away the tedious hours of his journey; whilst, to say nothing of its usefulness in the counting-house or family, the almanack would form a charming addition to the light literature usually scattered upon a drawing-room table. The almanack placed at the beginning of the book is most copious, and as it is probably essential for the general public in Spain to name the *saint* to whom each day is dedicated, our brethren have cleverly seized the opportunity to acquaint their readers with certain facts to which under ordinary circumstances they must remain ignorant,—that most of these so-called *saints*, to whom the ignorant Catholic offers up a worship strongly savouring of idolatry, were nothing more nor less than *mediums*: so that all along down the page we meet with such notices as the following—"San Francisco de Sales (intuitive medium),—San Blas (ecstatic medium),—San Juan Crisostomo (speaking medium),"—and so on throughout the whole list of mediumistic faculties, of seeing, hearing, healing, &c.: and we observe one unfortunate *saint* (?) is said to have been a seeing medium, and *obsessed*. St. John the Baptist is described as "medium of presentiments, prophetic, seeing, and speaking."

A dedicatory note to the public at the opening of the book is a fraternal appeal that only prejudiced and hardened hearts could reject; and which, as a small specimen of that gracefulness to which we have alluded, we will translate:—

"To ye who doubt, and to ye who believe—to all we direct our labours. We do not desire to display superiority, nor to abase others: 'tis love alone which guides us—love, the universal law. We offer you only a little branch of flowers, the perfume from which, emanating from science and faith, will reach your hearts, establish itself in your souls, and cause you to see the true life . . . the life of the Spirit."

Respecting the honoured subject of our first-page engraving, *El Almanaque* discourses as follows:—

"GENERAL DON JOAQUIN BASSOLS OF MARAÑOSA.—We shall not occupy ourselves with the subject of our little sketch under a social point of view, except so far as to state that sufficient is known of Don Joaquin Bassols for a brilliant military history, in which honour walks hand in hand with merit. He has seen his services rewarded by places of eminence in military and political life, to which he has attained by a straighter road than it is customary to follow in this epoch of favouritism, when political influence as well as personal *finesse*, elevate certain individuals to positions which every sentiment of justice and dignity must alike condemn.

"General Bassols evinced from his youth advanced ideas upon all subjects, which, united to solid principles of morality and order, won for him the appreciation of all those with whom he held relations. Living amongst them with the strictest virtue, and being in all places a model of Christianity, he rejected energetically all those abuses and reforms with which it was pretended to adulterate the doctrine of Jesus.

"As a Spiritualist, although he gave no formal indications of this tendency beyond his psychological studies, his life has been marked by acts of goodness; but in 1859, when assisting in the labours of the Barcelona Society, he found there established the expression of those religious sentiments which in his own upright conscience he had always held.

"To him is owing the organisation of the Society of Spiritual Progress of Zaragoza, and although his official position exposed him to the shafts of malicious slanderers whose minds are impotent to conceive noble ideas, he disregarded the unjust ridicule, and

authorised by his signature two works issued by this centre of Spiritualism.

"At the present moment he is honorary president of the Spiritual Society of Madrid, and of the Spanish Spiritual Centre.

"Senor Bassols is a guarantee for the good results of our doctrine, and Spiritualism is honoured by the possession of so eminent an adept."

From Spain we are in the habit of receiving copies of *El Critico Espiritista*, Madrid; *Revista Espiritista*, Barcelona; *El Espiritista*, Seville; and *La Revelacion*, Alicante. We hope to give other portraits from Spain in the course of a few weeks, and further information as to the progress of Spiritualism in the Peninsula.

MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, MARCH 22, 1874.

It is pleasing to note a marked increase in the attendance at these services. On Sunday evening last there was a large and intelligent audience, who manifested the utmost attention throughout the discourse. The chair was occupied by Mr. Webster Glynes, who, after the singing of the opening hymn (No. 79 in the "Spiritual Lyre"), read the lesson for the evening: 1 Cor. i. Mrs. Tappan then delivered the following invocation:—

Our Father! Thou loving and perfect Soul! Thou divine Light! Thou everlasting gladness! Thou joy ineffable! Thou supreme and perfect good! whatever of goodness mankind aspires to, that is encompassed within Thee; whatever thought of truth is within the human spirit belongs to Thine infinite being. Thou art all truth; Thou art perfection; Thou art the Divine; since whatever is perfect and true and divine is of the Infinite; and whatever men may name Thee, or by whatever term they may address Thee, still the prayer goes out from the human heart towards everlasting life and beauty and infinitude. We know that Thou dost encompass the universe with Thy power, and Thy presence is everywhere; that Thou dost fill every atom even of this room, even of our hearts. Thou art conscious, and dost sit enthroned there in the midst of our desires and aspirations, prompting, as with divine finger and perfect love, to all that is good and true and beautiful. O Thou Light! O Thou that hast been veiled in many forms and shadowed in many images! before shrine and altar, upon bended knee, humanity worships Thee. Oh, let us make a shrine of the human heart; let the altar be our living souls; let our spirits be the enchanted temple wherein we worship that which is true and perfect and divine! Let us love Thee in loving our fellow beings, in ministering to their wants, in sympathising with their sorrows, in comforting the afflicted. Let us, O divine and perfect Father, live even as Thou livest with Thy surpassing and perfect light, that conquers all evil, overcomes all infirmity, that stretches out the hand of kindness, and veils the faults and foibles of the world in childhood. God, Spirit, Life! we aspire to Thee; we would know more of Thee; we would understand the laws that belong to that infinitude which is veiled by mortal vision. Our spirits wrestle with the clay; we struggle with the clouds that are about us. We are robed in the mantle of materiality; the thoughts of the world are enfolded in darkness. May they burst their chains; may their fetters become freed in the light of knowledge and truth; may the fervid pisions of Thy ministering spirits conquer and triumph over matter, until the soul itself shall feel free and exalted and purified in Thy presence. Spirit of life! Spirit of death! Spirit of eternity and time! Thou living and perfect good! we praise Thee for all good; we aspire to all knowledge; we would conquer all imperfection; we would vanquish with love all hatred, malice, and revenge; we would draw near to Thee, by becoming nearer and nearer to one another, and to goodness, and to all loving souls. They who are Thy ministering spirits, they who attend upon mortals would pray that the souls of men be free from thralldom; they would release them from bondage of the senses, from the paltry fear of death. Oh, let them know that death is the messenger of life! If they have laid their treasures away in the grave, if their loved ones are hidden from sight, let them know that the messengers of immortal life, though unheard and unseen, are pointing out the pathway to the eternal home, uplifting the souls of those that have passed through the change of death, and ministering to those that are left behind weeping. O Thou divine and perfect Light! we praise Thee; we would sing Thy praises even as the angels that for evermore chant hymns of devotion, but in deeds and words of love!

After the singing of Hymn 21 in the "Spiritual Lyre," Mrs. Tappan rose and delivered the following discourse on—

THE CELESTIAL ARCADE, OR THE REALM WHEREIN THE ATTENDED BY THE SPIRIT ARE KNOWN AND UNDERSTOOD.

Modern science has revealed, to the wonder of the world, that, of all the planets that fill space—constellations, systems, and suns—the earth itself is among the smallest, and that each star and each world constitutes but one of many myriads of worlds that fill all space. Spiritual science has revealed to the world, within the last quarter of a century, that, aside from the wonders of the material universe and the vast extent of the physical firmament, there is another region equally as palpable, equally as much in existence, endowed with an actual atmosphere, and alive with living entities, filling all the seeming void that now you call space, and arching over the interstices of the universe with the bridge of immortal life. This spiritual firmament stretches far



away into the stellar regions, encompassing each planet with its especial aura; and then, in the more advanced worlds, it forms the living abode of happy and developed souls. There are laws of life, intricate and beautiful, that point every living spirit to that realm; there are abiding and divine significations that form the symbols and interpretations between you and that realm; there are laws as subtle as the finest points of metaphysics and as clear and palpable as the rules that govern mathematics, whereby you may know the attributes and wants that belong to the inhabitants of those interstellar regions.

Your own souls, encompassed in material forms, are now preparing and taking the primary lessons in the life which is at last to lead you to those same abodes. You are here in the nursery, the infant-school of existence, with faltering tongues and with almost unintelligent minds discovering some glimpses of that region and that abode. You fain would know more of it, but the feebleness of your vision and the clothing of the outward body prevent it; and you gaze oftentimes with blind eyes into the vault of space, wishing to see the shining forms, the radiant faces, and white garments of the beings that ever exist, that work out their lives and perform their destinies even within reach of your material hands. You sit in blind unconsciousness, groping your way through the material atmosphere that shuts in all the darkness and shuts out all the light from that spiritual kingdom.

But the world has not been wholly left in darkness. Significantly enough, in every age and among all people there have been those endowed with the gift of the spirit, those endowed with the gifts of prophecy, who have told of the joys of the spirit-world and given descriptions of the occupations and employments of spiritual existence. These prophecies have accumulated until they form a complete system of spiritual ethics, until a philosophy is established that blends and unites you with the world that is unseen, yet palpable and lying all about you. Among the many revelations connected with that region are some that we shall give you this evening concerning the attributes of the spirit itself: How and in what manner it employs its time, and what constitutes the living essence, the immortal part, the absolute power that permeates space.

John says, in his gospel, that "in the beginning was the word." The Greek word *logos* does not mean *word* precisely: a better word to answer the interpretation would be *volition* or *will*. "In the beginning was the will"—the *logos*—the actual power of the spirit; and whatever else may be the attributes of the Infinite, undoubtedly this volition constitutes the chief controlling element of the spiritual universe. In this respect man is made in God's image; and the spirit is the most powerful that possesses the most of this volition, or *voulance*: the quality of the perfect exercise of the will forms the chief strength of the individual spiritual consciousness. You know it is, even in earthly life, among the most powerfully endowed minds—those who are endowed in the greatest degree with this strength of clear-willing—that great success and influence on the world is gained and exercised. Many good men, many persons with excellent attributes and virtues, fail in the career of life because of the lack of will. Physiology attempts to analyse this, and points out the source of the will in the human organisation; and there are those materialists sufficiently satisfied with their investigations and explorations, who fancy that the location of the will in the human organism has been determined to lie, in the various ganglia that secrete the force by which the nerves control the human body, and that these ganglia constitute the chief seat in the brain of the clear-willing. Undoubtedly these are the location of the will; but the will itself belongs to the spirit. Undoubtedly the soul of man, endowed with this will, employs these infinitesimal particles of nervous life that are secreted in the ganglia to communicate with the body, and the body obeys the summons of the mind.

There is an impression that mind has an involuntary and voluntary action. There is no such thing as involuntary action. The volition controls the body: but in some classes of physical phenomena—the circulation of the blood, the respiration, and other physical functions—the vibrations of the volition are so small as to be almost imperceptible. But if you consider the effect of a sudden fright upon your bodies, you will perceive that it is the will, after all, that governs in a subdued form and in a secret manner every vital function; and when you consider that any profound emotion may so control the physical circulation as to cause instantaneous death, it proves that this result belongs to the will and not to any involuntary functions of the body itself. There has been—and we may refer here to it—an attempt of the scientific world to account for visions, prophecy, and other spiritual gifts under the head of an involuntary cerebral action. Now the mind never performs an involuntary deed. The very fact of its being mental precludes the possibility of its being involuntary, since the mind itself forms the will, the *voulance*, the power of volition; and it is only a sophism, or a mere perversion of the mind, to suppose that intelligence—a consecutive thought—can proceed from involuntary action. Your thoughts and actions are therefore voluntary, and are either employed by a voluntary intelligence, not your own, or your own; and the only way to account for visions, soothsayings, inspirations, prophecies, and all the manifestations known as modern Spiritualism, is either that they are the voluntary action of your own minds, or that they are the voluntary actions of other minds whose bodies you do not see; since the power of will and the consecutive expression of intelligence can only come from the voluntary action of some mind.

The attempt, therefore, to explain away certain classes of spiritual manifestations as involuntary cerebration, or as the result of

some unknown action of your own mind, is clearly and palpably erroneous, since a thought cannot take place, and more especially two consecutive thoughts, without producing such conscious action in your own brain that you are aware of it, and that you cannot be self-deceived. The whole of these manifestations must be imposture, or they must be produced by a voluntary intelligence outside of the specific form of your own life. We leave you who have investigated, and you who have considered the subject, to decide what it is; since all men are endowed with a certain amount of volition, and if that volition exercises and expresses itself, they are not only aware of it, but ought not to contradict it. If, therefore, there come a consecutive message—a voice that is not a voluntary action of your own mind—it is proof positive that it is a voluntary action of another mind; and if that mind is not within your sight embodied, the only other solution is that it is a disembodied mind.

The spirit when freed from the material body rises or fails to rise, and its advancement is just in proportion to this voluntary power. You know of persons too feeble in their mental vibrations to do any great work in life. Sometimes it requires three, four, five, or a hundred vibrations of a single thought to make it result in action. Many persons are organically inert, and the voluntary action of the will upon the person requires several specific vibrations before it results in physical effort, and sometimes the small amount of physical labour and activity performed by individuals would lead one to suppose that this inertia really constitutes their existence. It is known in common language as laziness; but it is simply the lack of power of volition to control a sufficient number of the nervous globules to produce activity—a fault of temperament much to be lamented, but one that is much the result of organisation, and not of any mental defect.

This will constitutes the secret power and the abiding strength of spirit, the secret of its control over matter; and the amount of this element that each soul possesses will determine the amount of spiritual strength that that spirit may exercise for good or evil; for remember that this simple power of volition is not a matter connected with conscience, nor good deeds, nor any moral quality. It is a mental attribute and property; and the fallen Lucifer himself, if he be a historical person, was an angel possessed of gigantic will without counterbalancing moral attributes; showing what immense force there is in will-power. You may know of many embodied Lucifers in your midst, who work out in society and in their several spheres great results by mere will-power. Magnetism, the various forms of mesmeric influence, are all dependent upon this force. The influence of one mind upon another in daily action, the power that controls all social communities, and the strength that makes individual character, depend on the voluntary power you can exercise in creating thought. If it be in the direction of goodness and virtue, it makes the philanthropist and philosopher, the man who blesses his kind; if it be in the direction of depravity, in the direction of the immoral tendencies of man, he has great strength and influence towards the degradation of his kind. All weak persons brought in contact with a too-great will yield and succumb to its influence; and it becomes a point of distinct culture whether the mind will develop this voluntary faculty. You can therefore see that in entering spiritual existence with no other strength to rise than that which comes from within, the embodied strength of your will, there must be large numbers of spirits without the faculty—without the power to rise beyond a certain average level of spiritual life; while among those who are merely endowed and cultured in the direction of the will and of goodness, there are shining lights and radiant beauties that form so perfect and complete a life that it were impossible for you to understand it.

Far removed from the atmosphere of earthly life, endowed with the law that supplies the goodness and the truthfulness and the life and knowledge of advanced souls, you will find in the spiritual realm distinct spheres and circles of spiritual beings, that, by this very aspiration and this very power to rise, have assumed grandeur and beatitudes that you know not of. The feeble strength that prompts you to a single aspiration is with them so distinct and perfect, that there is no faltering. It requires three, oftentimes nine, frequently twelve, perhaps a hundred aspirations with you to make a single action. How does this aspiration begin faint and feeble in the brain, and then growing stronger by culture, until it corresponds to the added volume of musical sounds that, by gradually augmenting chords of thirds and fifths and sevenths, swells into a grand succession of harmonious sounds! So with aspiration: it begins like a faint note, the thirds and the fifths soon make it stronger, until at last it completes itself in a full average thought. Then it becomes an embodied power, and finally it is a sound that reaches to the angel world.

It is true in nature that the overblown tree—that which has too many blossoms—sheds those upon the ground that it has not strength enough to bear into full fruition. So failures of human life—those aspirations that do not amount to actions, that do not become living desires, they may blossom in full perfection upon the tree of your lives, and though a large portion of them may seem to be perfect and entire, gradually they fall off, and as you advance you find the fruit very rare and far between. But in the full fruition of the spirit every aspiration is completed, manifests the entire cycle of its being, becomes rounded and perfected in the field, and yields a golden harvest in the world of souls.

In the Celestial Arcana it is considered that three perfect thoughts or Aspirations make one Prayer, that seven embodied Prayers in-life and action make a complete Adoration, that that Adoration is one step in the advancement towards Truth, and that the soul thus advances from one Prayer to one perfect Adoration; and it does all these in a threefold degree when the aspira-



tion, prayer, adoration become an actual Progression in the living soul. These aspirations, corresponding to melody, are the perfect embodiment of Harmony in celestial life, making all the music that the soul hears in its celestial habitation; and the winged angels that fill all space are more or less divine and harmonious as their aspirations and prayers become glowing perfections in their life and beauty. Or, if you will take the colours that form the threefold harmony of perfect colour—the red, the yellow, the blue—and their variations, you will find that in spiritual life a perfect combination of three thoughts makes a complete snowy thought; that that thought is the property and possession of the spirit who creates it, and that for evermore all shades of thought are capable of being produced and evolved by that soul until at last it arrays itself in the colours of harmonious life; and every spirit gives forth the precise shade and colour that corresponds to its development, to its thought, to the perfection of its being. When the Seer of Patmos saw the angels arrayed in shining whiteness, it was not simply a vision of the imagination; but it was the perfection of the thought of those angels seen that made them shine even with the whiteness of shining raiment. Could you see the colours that adorn your own spirits, you would find them very shadowy and very imperfect. You would find the thoughts that produce a perfect and distinct shade and colour in spiritual life are not yet fully unfolded in your minds; hence the grey and shadowy nature of those souls that go out with imperfect and ignorant minds and lives; hence the vast realm of interstellar shade that divides the souls of those that are perfect from your souls; hence the imperfect vibrations that come to your minds from many spirits in spirit-life who have not yet succeeded in producing one complete and perfect thought. The saviours of mankind—they who have done the greatest work for the world—are those that have left upon the pages of history a complete and perfect thought, a thought that, like mathematics, will stand all tests; a thought that, like the colours of the harmonious prism, will bear all analysis; a thought that, like the combinations of melody, the more they are perfected and studied, the more beautiful do they become. It is said of Michael Angelo that in his master-work, St. Peter's, he had a thought so grand and perfect, that had it been completed it must needs have left its records upon the pages of all history, even when the cathedral shall have crumbled to the dust. The dome was not completed after his plan. He intended that it should be builded until it seemed suspended from the heavens, so that, like the very presence of the Infinite, it might bend far over them, shedding light upon the structure below, as upon the ways of man, the embodiment of his soul's life. But that thought went with him to the world of spirits; and if you could but see the St. Peter's of his creation, fashioned to his thought, made the image he intended should be there, you would know that though the present edifice should crumble, that image shall not pass from the earth; and to the eye of the seer over other temples this beautiful and perfect ideal dome will be suspended, that all spiritual eyes may see it. It is said of Raphael, that divine and inspired artist, that of all the pictures he painted there was a poem that was outwrought from the life of his own soul: one poem, no more. You would give more to read that poem than to see all his pictures; since it was grounded from the eye of man, made sacred, and held a sweet place in the heart of one whom he loved. That was his ideal work. He cared no more for his paintings that the world adores than he does for the cast-off toys and playthings of his youth, but for the one perfect creation of his life all eternity praises him, since all enabled souls are aware of its existence and the perfection of his life.

So with every soul that has had a perfect thought, it remains though the earthly form crumbles and fades into dust. Through time, and the decay of matter, and the revolutions of earth, all nations, and the loftiest works of human genius pass away. Thought, the perfect thought that has come had its abode in a living soul, remains the possession of the world; and they that are endowed with the gift of the spirit can see and behold it. Few indeed have been these shining marks; few indeed have been the absolute perfections of history. Mathematics itself became one of these perfections. Poetry, art—all forms of art have some time seen perfect expressions in the human mind—but choicest these sublime and perfect truths that form the spiritual cyclopaedia of nations, wherein prophet and seer and sage have set down as with shining vibrations the absolute truths of the infinite world, and have made the pages of material history spiritlike and glister as though they were precious stones set in the golden sheet of life. Oh, you may pray for riches, you may ask for material power, you may seek to build St. Peters, and to paint the dear Madonna, but rather seek for a perfect thought. A single pure aspiration is more enduring and more valuable than all the shining shellfish ever grown, or than the snowy statues that grace the secret halls and corridors of past ages. Every heart has its secret aspirations and prayers, and it is said in the language of a coarse theology that Gehenna is paved with the resolutions unfulfilled of men; but rather is your pathway thus paved in life with those aspirations that have faded and fallen because they have not been perfect. God does not take account of failures. In nature the overblown rose sheds young blossoms, early fruit on the ground, but enriches the soil; and you that fume the overblown flowers of life, remember that though nature try a hundred or a thousand times and fails, she takes no note of these, but only of those which succeed. The highest type, the most perfect form of being, is that which greets the eye of day, not the failure. The man of science does not consider his time wholly mispent that sits hunched and stings nine times in his effort to find the ultimate of a problem, for the success of the thousandth time has crowned his life with glory, and hence-

forth he becomes perfected in that sublime and perfect gift. Every aspiration that has its birth and origin in a pure and perfect thought, though you fail in its achievement a thousand times, will that time that you do succeed create a vibration through all the world of souls that are in harmony, even as a note upon a harp or random thrills through all the chords and makes them vibrate sympathetically to its tone. The spiritual world is composed of successful aspirations. The stages of spiritual growth are counted by every deed and every thought that envelopes and elevates your life; and when you pass from that clouded and shadowy intermediate stage that constitutes your first admission to the spiritual world, you will gain the joys of spiritual life only by success. Even as you ascend upon the earth you seem to date your existence from a particular glory, from some halo of love, some new-born desire or successful ambition; so in spiritual life are the years and cycles counted by each step and advancement in truth, each new knowledge that is added, each new vibration that aids in strength and fervour that is new perfection; and when these perfections become the possession of the spirit, how rounded and glorious seem the cycles and years, and the small space of time that was spent in the shadow and doubt of earthly life and materialism fades and sinks, even as the height and sees new glories all about him. Do we picture a human state too fine? Do we draw a colossal arcana that you say cannot be true? Remember, eternity is a long time, that any upon step all actual culture is required, and that each step must be outwrought by the daily labour, the actual thought of your own spirit; that every knowledge, every grace, every perfection must come from within your spirits; that, as its germ exists there, so it must be cultivated and perfected, and that you cannot gain these ideas or arrive at these perfect states by the breath of mere single understanding and prayer and meditation. Consider, if you please, by what slow stages the skilled musician is obliged to advance to the full perfection of harmonious sound. Consider, if you please, what a long time the artist is engaged in painting the colours that shall represent life and perfection so exactly to the mind. Consider how many anxious moments and hours, how many efforts of pure will, of actual aspirations, of unblemished prayer, are a single perfect thought shall yield itself up before your minds, and stand there like a white lily woven in the perfection of your lives. You who have thought and desired into all the sciences of nature will remember with what a thrill of delight you solved a new problem. You regard it as an achievement, as a wonderful conquest, a victory over the obtuseness of the human intellect and over matter. So does the spirit, gazing upon its first perfect, new-born thought, look with such delight and rapture and such thankfulness that all unseen hosts of angels along the corridors of heaven smile back their rejoicing and sympathies. The harmonious spirits, they who are alike perfected, and who have grown glad together in the new achievements and conquests of spiritual life, are thrilled anew each time a perfect prayer or aspiration rises from any heart on earth; and when they too see those who have been worn and weary and blind upon the earth succeed in the new joy and life of their spiritual existence, it becomes a perfect rapture, and such a divine harmony that the angel-world, like a grand and golden hymn, echoes out through all the stellar space.

It is said in matter that not one vibration is lost; that if you drop a pebble in the water it undulates until it reaches the shore; it then moves a tiny grain of sand; the sand moves other substances, until the motion reaches the uttermost verge of matter. So in the spiritual life: one full grain of love—one full aspiration dropped into the great sea of life, vibrates until all souls are agitated by its undulations, and moved as with the waves of perfect and celestial harmony.

In the constellation of Andromeda, where the stars glaze brightest throughout the distant cube, there is a cluster of spiritual intelligences whose names are all the different Harmonies, whose thoughts are all the divine Graces, whose aspirations are perfect and complete, and who make in their lives the symbols of an absolute and perfect unity. Into this region no imperfect thought can ever enter; because an imperfect thought contains within itself the elements of destruction, even as the imperfect fruit perishes, falls by the vermin. Every life of their lives, the conquests and victories they have gained, everything that is only dreamed of here, there is a living and actual reality; and that which to you is merely imagination, poetry, or some divine phantasm or enthusiasm, is there an actual and daily possession. The fruits of the Tree of Life fall rounded and perfected in the golden harvest of immortal life, yielding to those souls the perpetual blossoms of love. They have none of these imperfections, having passed through and beyond them, and gathered up only the fruition of perfected thoughts and deeds. They also perform their deeds and their lives and the works of their thoughts in accordance with those harmonies; and every thought that issues from them produces as it flows through space a sound of melody; the spheres vibrate with those symphonies, and angels listen with enraptured ear. And what any of the celestial angels of that region move, they move as rays of light: they pass and visit intermediate worlds of space, bearing with them a train of their souls as you might imagine souls belong to the highest and most Supreme Mind: they are the attendant and ministering spirits, of highest and grandest souls who have gone out from time and space, and have forgotten matter and space in the pursuit of the sublimest purposes of infinite life. These souls sometimes speak, but their voices come down as you hear as a whisper in some vast gallery; and if it were not for the blindness of earthly sense, the august splendour of earthly in-



perfections, the darkness that enshrouds you, you might hear that the greatest and loftiest of all souls were speaking, and the golden cycles of eternal life were about you. Sometimes you might hear of the intermediate service of angels, the cherubim of that life, they who are the ministering spirits to your lives—catch some strain of that divine and perfect melody, inspiring your souls with deeds and words of love, that they will give forth similar harmony. Sometimes that voice, like a peal of silver bells, calls men from their lethargy and slumber, and, in a snowy breath and with the tongue of a new-born seraph, reveals the love and beauty of God's kingdom on earth. Then there are wars and insurrections; then there are grand revolutions; and finally the world settles back again into its old, dead state of materialism, and the silver chime goes out and you hear it not. But next time it comes it must be from within your souls: with thoughts of sweetness, with sounds of prayer, with actual aspiration that, like blended waves of melody, shall go out from your souls and salute the glad spirits that dwell in that kingdom of love and perfection. If you were to make one aspiration—the united thoughts of this congregation were to make but one single aspiration that should be so united, and so perfect, and so strong as to form a voluntary wish—it would go out and would echo through all the intermediate hosts of spirits, of angels, of archangels, would reach that distant and happy place of the golden spirits of that realm, while these catch up the strain in rejoicing.

So strong is the human spirit, that upon the wings of aspiration and prayer you can mount and rise even unto the very verge of that inmost place, where the light beams so brightly, and the radiance of truth is so great that you would almost be dazzled by its splendour. But not yet can you thus mount; not yet can you enter that region of perfection. Every thought must be rounded, every aspiration complete; every deed must do something in the great augmentation of the spiritual force, by which the purpose of life is fulfilled and completed within the soul and spirit; and you may date your first spiritual day, the first morning of your lives, from the time when you are first conscious of a palpable, absolute, spiritual aspiration. Previous to that you have not lived; previous to that you have not been born; previous to that you have not thought; but all is simply preparation. When the day of your lives comes, if it have not yet arrived, that you have a palpable, voluntary, spiritual rising, an aspiration to overcome all matter and time and sense, you are newly born; a new life has come to you, a new life has dawned; you are no longer involved in mists and darkness; you are a spirit; you have sung the first note of the symphony of life; you have made the first vibration of the silver bell; you have builded the first stone of the dome of life; you have made the first steep of the over-arching space, vibrate with glad thankfulness that a soul has been born into the kingdom of celestial life.

In conclusion the following poem was improvised:

#### THE THREE ANGELS.

There are angels three that attend your presence,  
Three angels of light and of glorious truth;  
Their faces are shining with wonderful pleasure,  
Their forms are endowed with eternal bright youth.

Three crowns of rich splendour encircle their foreheads,  
The rays that go out are the rays of their love;  
They bend low anear you with whispering comfort,  
And the lilies they bear turn their petals above—

White lilies, the growth of their own spotless spirits;  
Their garments like snowdrifts float out on the air,  
And they bear in their hands such mystical harp-strings,  
Breathing wonderful murmurs of melody rare.

Their lives are completed in those perfect members,  
Till tone upon tone reaches up to the place  
Where the Soul of all souls dwells in thrilling perfection:  
They adore Him with wonderful rapture and grace.

These angels bear messages stirring and potent—  
The message of Life and of Death in their word;  
Such power and presence no soul can supplant it—  
Their word is as piercing and sharp as the sword.

They search every spirit. Whate'er have your lives been  
They are seen by these angels of light all the while,  
Yet not in condemning—they tune their sweet voices  
With love, and they look with a pitying smile.

They search every spirit—each thought there enthroned;  
Each germ of crude selfishness they cut away;  
They carefully prune and prepare for the golden  
Abode where the spirit blooms beauteous alway.

Where only pure thoughts shall survive life's endeavour  
(Where death counts his victims each day and each hour);  
These are life's, and they pass up the living for ever,  
With only the treasures made perfect—love's flower.

These angels watch ever, above earth's lone places,  
The guardian's life; and they lead on the way  
To where, with their shining and glorious faces,  
Your loved ones await you—your dearest ones stay.

O each holy thought, and each perfect endeavour,  
Each high aspiration—the life that you live—  
Is of far greater worth than earth's grandest possessions,  
For behold these shall perish—but those shall survive.

Three angels, their names in bright gold are enwritten  
Upon their pure foreheads that wear only peace;  
And for you they are beacons, their message is given  
To show you the plan of each spirit's release.

Aspiration is one—full of grace and perfection;  
The other is Prayer, that is born of the first;  
For it means the fulfilment in praise of each purpose,  
(Uplifting your hearts from the woes ye have nursed).

The third is more lofty than songs of the heavens,  
A name so surpassingly potent he bears,  
The name of *Good Deeds* that are born of your praying,  
And this every soul in eternity wears.

#### THE APOCALYPSE OF ADAMA, OR INDIAN ADIM.

Reference has been made to a volume called *Kirāni*, which a King of Persia presented to Thoth, many thousands of years before Mohammed adopted the same title for his Korān, or the Teacher. This was a Secret and a mystic Book: the biblicals who allude to it say that it was magical. It is related of Harpocraton (that is the god of sworn taciturnity, *premens vocem, digitoque silentia suadens*), when he was travelling in Babylonia, and about four miles from a city called Seleucia, that he found three towers which had been built by Giants (or priests of Anūk), and among them *columnam cum turre magnā*, and with a Temple to be ascended by 365 silver steps. Upon that column the Book of *Kirāni* was found inscribed. The author of *Nimrod* says that this was the column which went by the name of the Pillar of Ach-icarus, and that the writing upon it was in a sacred character, upon the meaning of which Democritus and afterwards Theophrastus wrote discourses; and he adds that Ach-icarus, which means Son of the Ocean, was worshipped as a Prophet and demigod by the people of Cimmerian Bosphorus. Was this Ach-icarus the same as Ach-Adam; and were the *Kirāni* Mysteries those of the Apocalypse? The coincidences are curious. A volume of the *Kirāni* was found in the tomb of Priam King of Troy, with his bones. From the traditional notices of it which exist, it must have been a most venerable record of antiquity. Some writers maintain that *Kirāni* is in allusion to the Queen [of Heaven], which they say it means: others interpret it simply a Collection. Salmasius thinks it has the same sense as the Arabic Korān. Mention is made of a manuscript in the library of Mr. Grelot, entitled "*The Golden Epitome*; or, the Book of the Ancient Kiranids." Is this volume no longer to be found? or have the priests bought and destroyed it? To what other book that we know could the name of *Golden Epitome* apply so well as to this Apocalypse, which is a picture in brief of the whole world's history? It has been attributed to Thoth; it has been assigned to Zaratusth, whom some think to be Adam. No one ever seems to have seen it, though the number of guessers at its contents have been numerous.

Harpocraton's own account of it may be cited. "When I formerly travelled," he writes, "through the country of Babylon I found a city, Seleucia by name, the history whereof I have written; after that I saw another city yet, seventeen Persian miles' distance from Seleucia, which Alexander of Macedon demolished. This is called little Alexandria. The third year it happened that I found an old man skilled in foreign learning, and in the Greek tongue; but he said he was a Syrian by nation, was taken captive and lived there; and he went round the city with me and showed me everything. And when we came to a certain place, about four miles' distance from the city, we saw a pillar with a great tower, which the inhabitants of Syria said they brought from the edifice of Solomon, and placed it there for the health and cure of the men of that city. Looking therefore well upon it, I found it was written in strange letters. The old man therefore, as soon as he was asked by me, agreed to show me, and I willingly lent an ear to him while he discoursed and expounded the barbarous letters that were upon the pillar in the *Æolic* tongue. 'My son,' saith he, 'you see three towers standing here, one of which is five miles distant, another two and a half, and another four. These were built by the Giants who had a mind to climb into heaven. For this their impious madness, some of them were struck with thunder; others through the just judgment of God knew not themselves, and the rest were cast into the Isle of Crete, into which God, being angry with them, hurled them.' The old man then bade me measure the greatness of the stone with a cord. Therefore measuring that which was high, I found it two-and-thirty cubits high, and seventy-nine broad, and there were 208 steps to it. We also saw a sacred cloister, and in the middle of the cloister there was a Temple, having 365 silver steps, and 60 more of gold, by which we went up to pray to God. And he told me the Mysteries of the living God, which I will not tell to all. I was indeed willing to be informed of other things, but my main design was to be informed of the pillar. And the old man, drawing aside a silken veil, showed strange and foreign letters engraved upon it. And because he was skilled in my tongue, I entreated and begged of him that he would candidly and without envy make plain all things to me. Now the things that were read upon the pillar were these: *This is a manifold Table of the true example: always having, and knowing, and foreknowing the Immissions [Messengers] of the Divinity.*" Such was the volume which Harpocraton says that he transcribed; but the volume which now bears his name says nothing whatever of the Immissions or Messengers of the Divinity. A copy of the true *Kirāni* is known to have been once in the Vatican; but the work under that name which was published at Constantinople in 1168, under the Emperor Manoel, by some anonymous monk, is the evident forgery of some fortune-telling impostor; certainly not one likely to have been graven and preserved in the manner related. Making all due allowance for embellishment, I think it can hardly be contended that there was no such volume, nor can it be denied that it bore the impress of a remote antiquity—remote enough to have been deposited in Priam's golden coffin. What has become of it perhaps the Vatican could tell, but the Vatican never speaks. The fragment of it that remains, and which I have cited, is in accordance with the Apocalypse—am I over fanciful in supposing it to be the same? The reader will see in a subsequent page how strangely the pillar, the temple, and the mystery correspond with an historical narrative of Nicephorus, and with a vision of Swedenborg. The sceptic will exclaim, Who minds a vision? The sceptic does not; but a believer in the Apocalypse cannot treat any vision with disdain.

The singularity of this most ancient word *Kirāni*, and its resemblance to the name of Mohammed's scripture, is not less to be noted than other coincidences of the same kind. The reader cannot have failed to observe



the remarkable name of the Mexican Messiah, given *ante*, page 37, Omid-euchli: he will find in the Orphic Hymns that Omadius was a primeval name for the Sacred Incarnation. So we read in Haggai ii. 7: *And the Desire of all nations shall come.* From this goot, says Parkhurst, the pretended prophet Mohammed, or Mahomet, had his name. Yet there can be no doubt that in this place the great Arabian Messenger of God is here expressly foretold by Haggai, and by name: there is no pretence, even by the biblicists, that it is interpolated by the Arabs. Did not Haggai copy the prediction from some other volume? We shall see that he copied it from the Apocalypse. [Section 31.] How did the name get to Mexico? We find it in Japan as Amida; we find it in Greece before Homer sang. Or is it an anagram of the Sanscrit Adim (Amid), and was it a general name for the Celestial Interpreter? So we find Manu is Numa; and this read backwards is Amón, or the Hidden, which the Messiah is always said to be. Kir, we know, is a radical for the Sun, and Ani is Ain, the Fountain, the Holy Spirit; and it entered into the word Anna-Perenna, which was one of her titles. See *ante*, page 105, Kyrene.—*Book of God*, Part I.

#### SPIRITUAL ART.

The painting medium at Bishop Auckland continues to make rapid progress. From pencil sketches he has advanced to colours. Some of the recent productions are of an exceedingly artistic and pleasing character, viz.:

- No. 1. Water colour. Sketch of a "Lily of the Valley." The contour of the leaves and the life-like effect produced is excellent.
- No. 2. Ditto of "Roses and Rosebuds."
- No. 3. Ditto of "Pansies."
- No. 4. Ditto of "Landscape," enclosed on the left by rocks, at foot of which runs a streamlet, on whose banks, with fore-feet in the water, stands an antlered stag, while a couple of rabbits feed on the grass hard by. To the right are a number of fir trees. Although this sketch is but of small size, the effect throughout is most artistic and natural.

Only a few months have elapsed since the medium—at that time entirely unacquainted both with art and with Spiritualism—began, in an unconscious trance condition, to sketch; the sketches from the first betrayed the artist hand, and have in almost every case been executed in total darkness, while even in the light the medium's eyes are fast closed.

When questioned while in this condition about the origin of the sketches, he writes in reply that they are the productions of an artist who signs himself "V. B." These letters are very characteristically signed at the foot of each sketch. "V. B." has an assistant who calls himself "Luke." "Luke" comes first, controls the medium, washes the brushes, arranges paper and paints, then gives way for the artist.

The unlikeness of the two controls is very distinct—"Luke" makes the medium assume an eccentric kind of air, full of critical banter as it were, not unlike the "Strolling Player"; while "V. B.'s" characteristics are those of the refined and dignified artist. Various objects have also, through this medium, been brought from a distance into the seance room, although doors and windows, &c., were all closed.

Having left his watch at home while out at a seance a quarter of a mile away, the watch was brought and placed on the seance table.

A sketch executed in the dark was taken away suddenly, the spirits stating that they had posted it to an address in the town. It was afterwards traced to Mr. F. Everitt's, Newgate Street, where it had been duly delivered by the postman. The address was written in "Luke's" somewhat faint caligraphy, and the postage stamp placed on the top centre of the letter, the gum wetted only about an eighth of an inch, and so stuck on.

The other night at a seance two oranges, wrapped in tissue paper in the regular trade fashion, were brought into the room, all apertures being closed. At this same seance, which was held at Mr. Faucitt's, the spirits announced that they would bring something to do Miss Faucitt good, she, we very much regret to say, being just now quite out of her usual good health. Accordingly, in a short time, a small paper parcel was found on the table containing some pills, made up, as they said, by the spirits, "warranted free from mineral." We have not yet heard the result of the spiritual physic.

Thus things uncommonly strange to the uninitiated go on, bringing forcibly to one's mind the old statement that "God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are."

N. K. J.

Bishop Auckland, March 23rd, 1874.

#### CONFIRMATION OF A SPIRIT MESSAGE.

To the Editor.—Dear Sir,—I was much struck by the account in your paper this week of a control of Mr. Morse purporting to be by a young man who, a few months ago, committed suicide, by shooting himself in a railway-carriage. Such a suicide did actually take place under the circumstances and at the time indicated, and was reported in the newspapers. The name was accurately given by Mr. Morse, and it is also correct to say that the young man, his father, and brother were in partnership together as corn merchants at King's Cross, and that the family resided at Acton. In the reports that appeared at the time, the name of a highly-respectable young lady was mentioned, as one to whom he was about to be married, and much local interest and sympathy were excited in the matter. The gentleman himself was a season-ticket holder, and travelled daily from Acton to town. A reference to the station-master or any other competent authority on the spot will confirm these particulars. The sad event took everyone by surprise, as the unfortunate young man was apparently in the possession of every comfort and every prospect that could render life happy. It occurred about mid-day, when the trains on this line are always comparatively empty, and the dead body was not discovered until the arrival of the train at Richmond, where an inquest was held. But the act could not possibly have occurred in the Hammersmith tunnel as stated, for there is no such place on the line. It is obviously Hampstead tunnel that is meant. The train would necessarily pass

through that tunnel, which is about three-quarters of a mile long; and I believe the guard, in his evidence, expressed his opinion that it had happened in that tunnel, alleging that he had not heard the report of a pistol, and that if a pistol had been discharged anywhere else on the line he must have heard it. I was on the platform of the Acton Station the same evening, and having read in the evening papers of the tragedy, I spoke to the porters and others on the subject, and am a witness of the excitement that was produced.

Thus the narrative as given by Mr. Morse can be abundantly verified, and there remains for sceptics only to cavil at the sources of his information. The facts are undeniable. There is no doubt that attempts will be made to show that Mr. Morse had originally acquired a knowledge of these painful incidents from the newspapers, and that in his state of entrancement his recollection had merely been revived. Spiritualists, being familiar with these voices from beyond the tomb, will think otherwise. For my own part, I merely bear witness to the substantial truthfulness of the narrative, and indicate the sources to which anyone may apply who wishes to verify the facts for themselves. —I am, &c.,

A DAILY PASSENGER ON THE LARK.

[It would indeed be more satisfactory if the communication had contained matters not previously made public. There is an allusion to depression and sadness. Was that a characteristic of the deceased, and was it made public in the newspapers?—Ed. M.]

#### A COMMUNICATION FROM MICHELET, THE HISTORIAN, TO BARON DUPOTET.

[Translated by Mrs. Woodforde.]

"Monsieur Michelet died Feb. 10th; on the 11th I learned it from the newspapers. I called Michelet: here is his reply."—11th Feb., 1874.

Q.: "Are you dead?"

A.: "No, I am not yet. I have retained my senses; they were very strong; and I perceive that those who do not, suffer less, and do not come under that category of humanity who retain the unity of the senses—sense, will, intelligence. These human categories are limited. Those who belong to them are not comprehended. They suffer because they cannot re-unite themselves, and union forms the desired rapport; but this rapport is still uncomprehended. Those beings who live without this rapport are like Egyptian mummies; those who have formed false rapports, or false unions, are in perpetual sufferings—they only half fulfil the intentions of creation. The intelligence which I had placed me in complete rapport with many things: but the senses with me were arrested. I understood it too late. My first wife suited me: the second was enough to destroy me. She was less strong than the other, and that excited without satisfying me. She was not at all in agreement with me, neither as to heart, for she had none; neither as to the senses, for I did not suit her; neither as to mind, for hers was circumscribed. Education alone had taught her what she knew; there was nothing natural in her; that which she knew, it was by study alone she possessed it. I thought her artistic—I was mistaken. She was cold, dry, and calculating. If I had had two wives better organised, perhaps my life and my talents would have profited. But that is a mystery which I do not explain. The forces of the earth pass through us: the woman should direct them, and cause them to fructify. The forces or energies of the man, like those of the earth, pass from the man into the woman. The earth must be cultivated to cause it to produce suitably; natural productions follow. If passion and tenderness have not had their birth in woman, they must be cultivated. Man tills the earth to have good fruit; the woman must also be cultivated. I did not cause that idea to be understood on earth; I had it not in its fulness as I have to-day. In my coffin I review my life. I see that my writings are partially false. My history of France is incomplete and impassioned. I have no criterion, no governmental starting-point. I knew nothing of power. To write history well one must have exercised it. One must, like Thiers, have governed. But Thiers lacks also rapports, and is ill informed. France has wants that no one comprehends: those wants are the forces (or energies) of human nature, which are badly harvested. Nothing is as yet known of human agriculture [homoculture], of which the science of agriculture presents an incomplete image. The child requires love: childhood without love is outside Nature, and makes timid, mistrustful, or defiant beings. After seven years, Nature demands physical strength, which must be developed. Enlightenment should follow the development of love and strength. When these have been well acquired, you can cultivate at the same time the heart, the mind, the body. It is by education that you can arrive at this end.

For the heart—the family and religion; for the strength—exercise and courage; for the mind—study. That is the rule to be employed.

When the age of puberty arrives, we must make the child comprehend human love by the Divine love, and initiate him by those preparatory steps which conduct the man along the path of morality and virtue to the day of his union with the woman, who on her side would be developed in agreement with himself. Such is the education necessary to reclaim the epoch."

Q.: "Do you hear me?"

A.: "Yes; in my coffin I hear that you call me, but I know nothing else. I still think, but it is without light. To-morrow all will be at an end."

#### BARON DUPOTET'S LETTER.

I guarantee the exactness of this communication. It appeared to me curious. I deliver it to you; you can do as you like with it. I profit by this occasion to thank you for the article that you published relating to me during my sojourn in London, where I shall shortly return.

13, Rue Caumartin, Paris,  
15th March, 1874.

BARON DUPOTET.

BACUP.—A Rawtenstall correspondent tells us of Mr. Wood's trance address at Bacup on Sunday last. He seems to have made a very good impression.

DR. MONCK desires us to state that he will lecture at the Athenaeum, Birmingham, on April 5 and 8, and give his *exposé* of the conjurers in some large hall on another evening. He is open to engagements from other towns in the district.



## A SEANCE WITH MR. TOM EVES.

To the Editor.—Dear Sir,—Tuesday evening, March 17th, a few friends and the writer assembled at Bohn's Temperance Hotel to hold a seance with Mr. Egerton. We were much disappointed, however, on hearing that he had been obliged to leave town on business connected with his profession. In the emergency a suggestion was thrown out about Mr. Eves, and on interviewing that gentleman he, with his usual courtesy, agreed to have a sitting. So after arranging the circle, and placing a few instruments on the table, the gas was turned off, and almost immediately the paper tubes and other articles on the table began to move about, the sitters being gently tapped on the head and face when they requested it. A small drum was then taken up far beyond our reach, and we could hear it rattling among the chains of the chandelier and answering questions by that means. On a gentleman present whistling a tune, the spirit "Robert" bent a most dexterous accompaniment in *mi d-air*, the drum occasionally beating the ceiling. The spirits then requested us to sing, and while the company were discoursing sweet sounds, lights of unusual brilliancy rose from the table and lingered for several seconds above our heads, one especial feature being that they mostly came in pairs, and to a close observer had distinct peculiarities. While the singing continued the sitters were plentifully sprinkled with a delicious perfume, some amusement being caused by a lady sitter receiving more than her share in the place from whence the sounds were emanating. The spirit who calls himself "Micky Lupton," now controlled the medium, and, taking hold of a concertina which was on the table, favoured us with some music performed in good style. This is considered a good test by those who are acquainted with the medium, as it is well known that he has no knowledge of the instrument whatever, and the concertina was introduced only a few weeks back by the writer of this as an experiment, but with no anticipation of such results. The spirit "George Holt" now entranced the medium, and requested us to light up and arrange ourselves around the cabinet. The conditions, he said, being unusually fine, he thought he would be able to make himself visible. The light was again turned off, and we indulged in a little more harmony for a few minutes, but the singing came to an abrupt termination by the appearance of the spirit "George" in our midst. We were startled by its suddenness. He was dressed in a white robe gathered around the waist by a belt, apparently of the same material. The appearance of his face explained the difficulty we have had before in not distinguishing his features; his hair and long beard being quite white, left no shadow to mark the outline of the face; he carried a light in his hand of triangular shape and of dazzling brilliancy, and advancing to each sitter in turn would first hold the light in their face and then turn it to himself. There was then no difficulty in distinguishing him; he stroked a few of the circle with his hands, and seemed quite pleased at having succeeded so well. One American gentleman present expressed his surprise by saying he had no idea that we had such fine material manifestations here. Thus concluded one of the most satisfactory meetings we have had in Liverpool, and all departed highly pleased and fully impressed with the truths of that spiritual existence which reveals itself, not exclusively to the learned few, but to all who come in an earnest spirit of investigation.—Yours fraternally, W. S. B.

VIOLET LIGHT FOR SEANCES.—Dear Sir,—I write to inform you that in December last I endeavoured to make the experiment of the violet-coloured light for spiritual investigations, having noticed that it has been asserted that the same class of manifestations can be obtained in that way as in the dark, so I tried to get a lamp with a violet-coloured chimney with a swell in it, and an order was given for three of that kind to be manufactured at the glass works. I have received word through Thompson Brothers of this place, ironmongers, that they have at last cast seven of that description, but are not willing to sell a part without selling the whole together. The price is 1s. 3d. each. I thought some of your Spiritual investigators in London may wish to embrace this opportunity of getting them. I will take two of the seven, and if 6s. 3d. is forwarded to Thompson Brothers they will get them from the glass works and pack them safely to order, otherwise they will remain for the present at the glass works, as it is a larger number than I require.—Yours truly, CLEMENT PINE, *Taunton Road, Bridgewater*, March 24, 1874. [If any of our readers desire these articles we will receive their orders.—Ed. M.]

TAILOR'S GOOSE PHILOSOPHY.—We cut the following from a recent letter in the *Leamington Chronicle* by "Our London Correspondent":—"Professor Tyndal told us a capital story against the Spiritualists. A friend at the Athenæum Club asked him to come and see a new force. He said (and one can believe him) that he was very busy, but a few days after the friend importuned him as a shirker of scientific investigation, so he went with him to the house of a tailor whose wife had a tailor's goose. This goose, by the wife putting her hand flat upon it, moved about as under a supposed spirit-influence. The professor looked, by permission, at her hand, and found it remarkably pretty and soft, and asking permission also to put some chalk on the goose, the iron goose would not move. So she had done nothing more than what is a common trick for the young man (I wish there were more of them) who makes a half-crown stick to his forehead, or takes a spoon up by putting his thumb on the flat end and his finger into the bowl." We cannot see how this "capital story" can tell "against the Spiritualists," who are aware of the fact that the "force" which enables spirits to operate on objects is derived from the medium and sitters, but if the conditions under which it can be rendered available are interfered with, then no use can be made of it, either by spirits or mortals. Steam enables the engineer to drive the train, and yet that elastic fluid has no engineering, mental or spiritual, capabilities. So with the goose-propelling element, it is not spirit; it has not intelligence, yet it may be rendered amenable to these prime movers, if the laws of its action are complied with. We question very much whether, in the instance above reported, Professor Tyndal and his historian display much more intelligence than the obscure force whose power was baffled by a thin coating of chalk. Their power of penetration is also rather narrowly circumscribed. What wonder is it that physical philosophers in their conscious humility declare in favour of matter, and deny the existence of intelligence as a positive entity altogether? In some cases it is not very positive.

## Spiritual Review.

SUPERNATURAL PHENOMENA: Tests adapted to determine the truth of supernatural phenomena. By George Harris, F.S.A., Barrister-at-law, &c., &c. A paper read before the London Anthropological Society. Price 6d. Ballière, Tindall, and Cox, King William Street, Charing Cross, London.

It is satisfactory to observe that scientific bodies, with a wide reputation for learning and scientific attainments, take up the subject of supernatural phenomena and discuss them in the calm, rational manner in which other topics of interest are entertained. It will be remembered that Mr. Harris read a paper at the Spiritual Institution some time ago, which was printed in *Human Nature* for 1872, vol. vi., page 163. On that occasion the same line of argument was adopted as in the paper before us. He subjects the materials under investigation to the following classification:—

"Under the somewhat comprehensive term, 'supernatural phenomena,' may, I think, properly be included the following real or supposed appearances or communications of a spiritual or supernatural order: 1. Ghosts or apparitions, including the visible appearance of some spiritual being. 2. Supernatural communications, including voices or sounds of different kinds, supposed to convey intelligence; as also what are ordinarily termed 'spirit-rappings.' 3. Dreams in which some supernatural communication is supposed to have been made. 4. The asserted phenomena in our day termed 'table-turning.'"

The evidence suggested by the author to test the genuineness of extraordinary phenomena are thus presented:—

"As respects the evidence which ought to be required in those cases of which we hear so much in the present day, and which are classed generally under the name of spiritual phenomena, we may, I think, fairly and reasonably require that the following conditions be complied with as regards the appearances observed at a seance, in order to convince us of the reality and supernatural quality of the manifestation in question:—

"1. In the case of motions of material substances being produced, we should be entirely satisfied that they really occur, and that no delusion on our senses is being practised. So also in the case of sounds.

"2. We should also be satisfied, supposing that we are convinced of the reality of these motions, appearances, or sounds, that no artificial contrivances, which are common in many cases of this sort, have been resorted to to cause their production.

"3. In all cases of supernatural phenomena, we may reasonably expect that some real and tangible results should be consequent on the manifestation, such as a communication which could not otherwise have been made, a revelation of facts which could not otherwise be known, or a prediction of events which actually come to pass.

"4. In the case of inquiries being made during a seance, where these are either not answered at all, or only vague, or dubious, or evasive replies given, this may surely be deemed to negative the supernatural quality of the whole proceeding. Still more so when the replies given are proved to be false."

We are pleased to observe that Mr. Harris has evidently made some progress in this study since his former paper read at the Spiritual Institution. He bestows more recognition on what may be technically termed spiritual phenomena, his former effort being more particularly directed to the consideration of spontaneous manifestations, such as apparitions, ghosts, &c. It will be remembered that Mr. Harris's former paper was followed by able essays by Mrs. Berry and another lady, given at the suggestion of Mr. Harris himself; and the interest which he kindly took in the experience of these ladies no doubt has afforded him an acquaintance with the modern manifestations, which he otherwise would not have acquired. The essay is well worthy of the attention of our readers.

SPIRITUALISM IN BRIGHTON.—Two elements are at work in this seaside suburb which promise to be very useful to the cause of Spiritualism. The Rev. J. Martin has been preaching the matter down, and he has been challenged to publish discussion of the subject in a letter written by Mr. Cooper, from which we make the following extracts:—"I would suggest that the subject to be discussed should be some such as this:—'Does the Bible sustain or condemn Spiritualism?' or it might be—'Is Spiritualism favourable to religion, or opposed to it?' Either of these subjects would be of great interest. As the Rev. J. Martin is the recognised champion of the anti-Spiritualists in Brighton, and as we have it on the authority of a Nonconformist minister 'that Mr. Martin has investigated the subject for many years, and has read extensively on the subject of spiritual phenomena,' I cannot suppose that he will hesitate to 'take up the gauntlet now thrown out.'" The proposition of Mr. Cooper is further enforced by a letter in the *Brighton Daily News*, signed "W. G." Mr. Herne has been giving seances, some good reports of which have appeared in the local papers. He remains at Brighton some time longer. Respecting Mr. Herne and his mediumship, we quote the following from the letter of a correspondent:—"It has been my good fortune lately to have spent a few pleasant hours in Mr. Herne's society. I like his way of conducting public seances; there is no officiousness or assumed superiority about him. He allows those who sit at his seances to have their own way as much as possible, seldom interfering unless to make a suggestion that if observed would be profitable: slow to speak, but always ready and pleased to give information to inquirers, and gracious enough to answer many of the ridiculous questions propounded to him. Personal appearance is strongly in his favour. The veriest sceptic, when considering his youth, serious expression of countenance, and his unobtrusive and gentlemanly demeanour, could hardly suspect him of being an impostor. In private I have found Mr. Herne to be an estimable friend. He 'only requires to be known to be appreciated.' Some people might suppose him to be a melancholy man, but he is far from that. He has a capital flow of spirits. If he is not at times controlled by the 'Strolling Player' of Mr. Morse, he seems to be under the control of some other versatile follower of the dramatic art. It has just occurred to me that persons at a distance who cannot enjoy a personal acquaintance with Mr. Herne would be pleased to see some early number of the *Menton* adorned with his portrait."







## MRS. TAPPAN'S SUNDAY MEETINGS.

The attendance at Cleveland Hall continues to improve. On Sunday week there would be quite 200 present, and this number was exceeded on Sunday evening last, as it was announced that the doors would be thrown open without any restriction as to tickets. A resolution was carried that the series should be extended to six more lectures after the completion of the present course. There seemed to be a very eager desire that Mrs. Tappan should be heard for some time longer.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, March 29th, Islington Assembly Rooms. Afternoon at three, evening at eight; admission free.

Tuesday, March 31st, Bohn's Temperance Hotel, Stafford Street; evening at eight. Admission 1s.

LEEDS.—Sunday, April 5th, The Circus, Cookridge Street. Morning and evening.

MERTHYR TYDFIL.—Monday, Tuesday, Wednesday, April 13th, 14th, and 15th.

BIRMINGHAM.—Sunday, April 19th.

LIVERPOOL.—Sunday, April 26th.

MANCHESTER.—Sunday, May 10th.

OLDHAM.—Sunday, May 17th.

BURY.—To follow.

DARLINGTON, Bishop Auckland, Glasgow, Barrow, &c., during June and July.

Mr. Morse's address during the next week is care of Mr. E. J. Bowen, professor of music, Crown Street, Liverpool.

## DR. SEXTON'S APPOINTMENTS.

SHEFFIELD, March 31st.

BISHOP AUCKLAND, April 7th.

We hope Sheffield is to be at last opened up to Spiritualism. It is the centre of a populous district in which Dr. Sexton might be engaged with profit for some time, and arrangements might be made economically while he is in the district. The same may be said in respect to County Durham. Inquiries as to terms and dates should be addressed Dr. Sexton, 17, Trafalgar Road, London, S.E.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

	£	s.	d.		£	s.	d.
Captain Copperthwaite	1	1	0	Mr. T. Kershaw ... ..	0	3	0
Major Phillips ... ..	1	0	0	Mr. J. Kershaw ... ..	1	1	0
Mr. Chunder Deb ... ..	1	0	0	Two ladies, per Mr. W.			
"V." ... ..	0	2	0	Burns, sen. ... ..	0	2	6
Mr. R. Hannah ... ..	1	1	0	Mr. Webster's seance ...	1	10	0
Hinde Brothers ... ..	0	3	0				

THE MAKER OF THE PLANCHETTES noticed by us last week offers a parcel towards the balance due on the Sunday lectures.

HASTINGS.—Mr. Cooper says that Mr. Wilson's lecture was a thoughtful, comprehensive, and scholarly essay; and dealt with the subject in most of its phases. Further meetings in Hastings are contemplated.

BACUP.—The cause of Spiritualism is beginning to take fresh root in this busy Lancashire town. Numerous inquiries reach us. The same may be said of Rawtenstall. We wish the Lancashire friends could make a raid in the manufacturing dales, and stir up these villages to action.

GOSWELL HALL, 86, GOSWELL ROAD.—The St. John's Association are to be favoured with the assistance of Miss Keeves on Sunday evening, who will deliver a trance address at the above Hall. Service commences at seven o'clock. Admission free.

DR. MONCK AT HALIFAX.—We are informed that the announcement given to us for publication last week was premature; and that Dr. Monck will not visit Halifax on Sunday, and other days, as stated last week.

RAMSBOTTOM.—Spiritualism will be publicly advocated at this village for the first time on Sunday, when Mr. Wood, of Halifax, will give two addresses in the trance; in the afternoon at 2.30, and in the evening at 6 o'clock. Admission, 2d. each lecture.

A GENTLEMAN offers 10s. towards the expense of reprinting Mr. Hinde's funeral service, which appeared in last MEDIUM, as a tract. We shall be glad to have other expressions of opinion on this matter, and will be pleased to accede to the demand if general.

MIRFIELD.—A letter from Ravensthorpe apprises us of a gentleman desirous of commencing an agency for the sale of spiritual works. This is a new neighbourhood, and we hope it will soon be connected with the various active centres of Spiritualism round it.

SPIRITUALISM IN HOLLAND.—On Tuesday evening, the 17th instant, a public lecture was given at Rotterdam, under the auspices of the society entitled "Onderzoek Naar Waarheid," by the president, Mr. C. J. Wasch. About ninety persons were present, who followed the speaker with the utmost attention.

PROFESSOR FOWLER will commence a second course of lectures on phrenology at the Great Central Hall, Bishopsgate, on Monday, April 6, and continue them on Monday evening at eight o'clock till June 22. A sight of Mr. Fowler's diagrams and paintings will well repay a visit to his lectures.

THE TWENTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.—The 31st of March will fall on Tuesday evening, being the night on which communion with the spirit-world by raps was inaugurated twenty-six years ago. In accordance with the announcement made last week, a social meeting will be held at the Spiritual Institution, to which subscribers and friends are cordially invited. It would be a good suggestion to hold circles on that evening, or otherwise meet to discuss Spiritualism and enjoy communion with the upper world.

A REPORT of Mr. Morse's interesting seance, held at the Spiritual Institution on Friday evening last, will be given next week. The attendance was large, and "Tien" gave an important address on his views respecting the philosophical and religious principles of Spiritualism advocated at this time.

## MRS. CORA L. V. TAPPAN'S SUNDAY EVENING INSPIRATIONAL DISCOURSES AT CLEVELAND HALL, CLEVELAND STREET, OXFORD STREET.

The committee have arranged for the delivery, every Sunday evening up to the 5th April next, of these discourses, which are for the most part dependent upon voluntary subscriptions, since the collections at the doors are not sufficient to cover the expenses, in consequence of the number of free seats. Tickets to be had at Chappell's or Ollivier's, Bond Street, or Burns' Library, 15, Southampton Row, Holborn. Subscriptions and donations may be sent to the Treasurer, Mrs. Honeywood, 52, Warwick Square, Pimlico. Reserved seats, 2s. and 1s. each; body of the hall, free. Doors open at 6.15, to commence at 7.

In order to prevent interruption, it is requested that no one leave before the conclusion of the service. No admittance after the discourse has begun.

## TWO NIGHTS' DEBATE ON SPIRITUALISM BETWEEN DR. SEXTON AND MR. G. W. FOOTE.

AT THE NEW HALL OF SCIENCE, 142, OLD STREET, CITY ROAD, LONDON. FIRST EVENING, TUESDAY, MARCH 24, 1874. MR. CHARLES WATTS IN THE CHAIR.

Mr. Watts, on rising said:

Ladies and Gentlemen,—We have assembled here to-night for the purpose of hearing the first of two evenings' debate between Dr. Sexton and Mr. Foote. Now, with the consent of each disputer, I have the pleasure of presiding during the debate, and may here state that it was at the particular desire of each that there shall be but one chairman. It was supposed at the early part of the arrangement that the Doctor would have a chairman on his behalf, and Mr. Foote also; but after some consideration they thought it would be best to have one, and that duty and honour has fallen upon myself, and if you will permit me I will request from all of you quietude and reflection. Quietude is absolutely necessary, in order that you shall hear what each gentleman has to say; reflection is a requisite in us, that we may be able to judge of what is placed before us on either side. Of course it is very probable that much will be stated from the platform new to most of you, that some of you will disagree with. Now I have to ask those who are opposed either to the gentleman upon my right, or the gentleman upon my left, to hear both sides fairly and quietly, and not to do anything at all that would disturb the harmony of the proceedings. Whatever views may be entertained by the speakers, they have a perfect right to speak after their own fashion; and you may suppose, you that have come here to listen to the debate, that much will be said that will appear harsh and disagreeable to you; but you must remember that you have selected one representative on one side and the other on the other, and every interruption that is offered, every disagreeable noise that is made is not only an insult to the audience, but to those in whom you have put trust for the debate. I shall feel it a duty to claim the right of being heard for both speakers, and to prevent as far as possible any interruption, come from whatever quarter it may. I occupy the position of chairman to-night with the determination of seeing what is strictly fair and honourable on both sides. The skill of both gentlemen is known to you. Dr. Sexton is no stranger to you, and I candidly confess that if there be a gentleman at all calculated to defend a position it is Dr. Sexton. He has devoted years to the study of a variety of subjects; and therefore, in listening to the debate, you ought to pay strict attention to what he has to say. On the other hand you will be content to leave the defence of the other side to Mr. Foote, whom you also know well, and who is quite capable of vindicating the position he has taken up in this debate. The subject of this evening's debate is, "That the spiritualistic hypothesis is scientifically warranted by the phenomena for which it undertakes to account."

There is one subject I wish to impress upon you, namely, that spiritualistic profession is a fact. At present there are thousands who believe in certain phenomena called forth in a particular way. Whether this is reasonable or not, it will be for those who take part in the debate to bring the best evidence to bear they can, and it will be for you to sit, as it were, as a jury, and judge of the evidence whether it be sufficient. If I understand the question at issue, it must be the effort of Dr. Sexton to prove that there are such things as disembodied spirits, and he is prepared to give evidence in support of that. On the other hand, the object of Mr. Foote will be to prove that that evidence is not sufficient. Now, if you listen attentively, you will be able to form an opinion afterwards as to which has best proved his case. The conditions of the debate are these. First, Dr. Sexton will open the discussion with a speech of half-an-hour's duration, to be followed by a speech of the same length by Mr. Foote; and then the hour afterwards will be divided into four quarters, each speaker to occupy a quarter of an hour alternately, until the two hours have passed away. It will be necessary to say that supposing either of the speakers, say Dr. Sexton, occupies two or three minutes more than the time stipulated no interruption should take place; but the same privilege will be permitted to Mr. Foote when he rises. This is considered necessary by the debaters, because they do not want to break off in the midst of an argument, so that you can form a clear opinion of what each speaker adduces. I do not require, and hope no one in the audience will attempt to call "time;" I will give you my word of honour to keep both gentlemen to the time, and I hope the debate will not be unprofitable to you. I have now much pleasure in calling upon Dr. Sexton to open the debate.



The Doctor on rising was received with hearty and prolonged applause. Commencing in his usual clear, forcible style of delivery, he said:—

At the onset of our inquiry I will quote a passage from Arago, which, I think, exactly describes the position in which we, as Spiritualists, are placed. The great scientist remarks:—"Authorities, I admit, are of little weight in matters of science in the face of positive facts, but it is necessary that these facts exist, that they have been subjected to severe examination, that they have been skilfully grouped with a view to extract from them the truth they conceal. He who ventures to treat *a priori* a fact as absurd wants prudence. He has not reflected on the numerous errors he would have committed in regard to many modern discoveries." This is peculiarly applicable to modern Spiritualism. The facts upon which we base our views are numerous and well attested. They have been carefully sifted, weighed, arranged, and reasoned upon by the very strictest induction. They are opposed mainly on *a priori* grounds, and treated as impossible because they contradict some favourite preconceived views and oppose what is called the philosophy of the age. True, in this respect they do but share the fate of all new discoveries; for every scientific truth that is recognised to-day as well established was, in the infancy of its existence, treated as an absurdity, and vehemently opposed. There is an extreme conservatism in science as in other matters, and they who have grown grey in the advocacy of particular opinions are always very reluctant to admit that they have been in error, and that some new truth is destined to shake their idol from its throne and establish a new dynasty of opinion in the place of that which has reigned so long and, to them, so satisfactorily. "An ounce of custom," says Hummel, "outweighs a ton of reason." This is, alas! too true, and all of us who have the misfortune to prefer truth to fashion, and are compelled consequently frequently to range ourselves on the unpopular side, are sure to have to contend not only with a large amount of prejudice, but very often with much more marked signs of the world's disapproval of our proceedings. Both Herodotus and Pindar call custom "the queen of the world," and the same idea is expressed by the adage, *Mundus regitur antiquitas*. New doctrines are, therefore, always unpopular, and the difficulty one has to contend with in advocating them is very great. He who gives to the world new truths contradicting the opinions of the mass of mankind, and calculated to dethrone the spurious philosophy which society delights for the time to honour, and to destroy that which men have voted fashionable, must expect to meet with much opposition, ridicule, and even persecution. If he states the facts upon which his opinions are based, he is in great danger of being disbelieved, and treated either as a knave or a fool—a liar or a victim of delusion and imposture. Impartiality of judgment he can hardly expect to meet with; still, if he be a brave and conscientious man, he cares little for this, but is content to tell his story and bide his time.

In bringing before you the facts upon which the spiritual hypothesis is based, I have simply to ask that they be dealt with in the same way precisely as are the facts in connection with any other branch of science. I am content to take my stand on Spiritualism as a science, and only ask that its facts may be dealt with as such. I maintain that the spiritual theory is a perfect induction from the phenomena, and that, therefore, we have the same evidence of its truth that we have of the truth of the Copernican system of astronomy, or of any other well-known natural law. It is the only theory that will cover the ground occupied by all the facts; and it does this most satisfactorily. It is capable of accounting for every one of the phenomena which no other theory is, and consequently it is philosophically true. I hold, therefore, that in accepting the spiritual hypothesis we are following out the strictest Baconian induction; and that Spiritualism is as much a matter of certainty as are the laws of astronomy, of optics, or of chemistry. Nor does it avail for any one to say I have not seen the facts, and, therefore, I have had no evidence that they occur, since the same mode of reasoning should lead him to reject the best established scientific truths. He has in all probability never seen the experiments conducted upon which the theories of magnetism and electricity are based, and yet he never thinks of calling in question the opinions of those who have made these subjects their especial study. He deems it sufficient that other men, with time, opportunity, and capacity to have looked thoroughly into the subject, have made the facts a matter of careful experiment and observation, and the theories arising out of them a matter of demonstration or induction; and so far from his even thinking of disputing their conclusions, he would hold himself incapable of judging accurately of the question. His safeguard against being misled is in the circumstance that the facts are open to his inspection should he desire to devote his time to the purpose, and if he does not he has no one to blame but himself. The fact that he will not do so, however, is a sufficient reason why his opinion on the subject is worthless, and this is equally true of Spiritualism. The facts are there for anyone to see who may take the trouble to seek them, and they who will not do so are clearly in no position to form any opinion as to the truth or falsehood of the theory that is held to account for them.

In describing the phenomena I shall not on this occasion quote from the thousands of facts that are to be found described in works on Spiritualism, and which are as conclusively established as the facts in any other branch of science, or the most common circumstances that happen in every-day life, and to dispute which is to set at defiance all the rules of evidence that are allowed to govern us in every other matter. Nor do I intend to enter into details regarding the phenomena which every Spiritualist has seen hundreds of times, and with which he is there-

fore as familiar as with the circumstances that occur in the business in which he may happen to be engaged. To most of these, my opponent would probably take exception, since it is singular how applicable are the remarks of Sir Chas. Bell to this subject, when he says, "Facts have been denied with a heat and pertinacity which I can never understand." I shall therefore quote only from a few authorities, and these of such a character that their testimony cannot be lightly set aside.

Dr. Hare of Philadelphia, one of the most eminent scientific men in the world, and justly called the Faraday of America, and without a materialist, set himself to work to investigate these phenomena, firmly believing that he would soon be enabled to discover the secret by which they were produced, and explain them all upon principles that should prove in strict accordance with natural law. The result was, as most persons know, that, after much study, the most elaborate investigation, and a series of extensive experiments, conducted with the very greatest care, he became a Spiritualist. Now mark, I do not quote Dr. Hare as an authority—I want there to be no mistake on that point—I do not consider that the practice of quoting great names on the side of a question proves anything whatever in its favour; my only object in referring to him is to point out to you briefly the course that he adopted and the process of investigation that he pursued, and which led him in the end to become a believer in the spiritual hypothesis.

In a lecture which he gave on this subject in New York nearly twenty years ago, he remarks, in reference to the views he entertained before he commenced his investigation into the phenomena:—

Viewing the manifestations as owing to a mechanical cause, they were inexplicable by any known law of physical science, unless viewed as the action of the human beings with whom they had been associated. Nothing is better established than that weight is necessary to move weight. Archimedes said, "Give me where to stand, and I will move the world." It was necessary to have a place to stand; and so in all my experience, whether as a chemist or as a natural philosopher, I found it was necessary, in order that weight should be removed that weight should react with it. An isolated body will not budge in obedience to any imponderable influence, whether of electricity or heat. If the imponderable cause of these affections be generated within a body, an explosion may result from the reaction among themselves of the constituent particles of the body; but according to the laws of *mundane* nature, action cannot exist without reaction. Pursuant to these views, I sanctioned the opinion of Faraday, that if there was a table moved when a human being was present, since the table was an inanimate body, incapable of self-motion, it was of necessity to be inferred that the human being moved the table, unconsciously, if not wilfully. I did not take this opinion from Faraday, I formed it independently, as every man must who endeavours to explain the phenomena in question by the physical laws universally admitted by men of science. Accordingly I published my opinions as coincident with those of Faraday. From my long acquaintance with the laws of motion and with the chemical and electrical reaction I was confident that the result could not arise from any of these causes; that there was no physical cause, under the name of electricity or odic force, or anything of the kind, which could account for these motions.

Every person who knows anything about science will see at once the force of these remarks. The question with Dr. Hare was—Did the phenomena occur, and, if so, were they produced by the direct action of those persons in whose presence they took place? The nonsensical notions mooted by unscientific opponents, and which are still urged with as much gravity as though they had been made the subject of mathematical demonstration, that electricity, magnetism, odic or psychic forces are the agents by which the manifestations are produced, he knew well enough could not bear a moment's investigation. Electricity cannot move tables, nor in fact act at all without cumbrous apparatus. Magnetism cannot give intelligent responses to questions, and odic force or its twin brother psychic are probably as imaginary as the philosopher's stone; and even if their existence could be proved beyond the shadow of a doubt, they could not in the slightest degree help us to the solution of the great problem of the cause of the phenomena designated spiritual. Dr. Hare therefore proceeded to ascertain whether, in connection with what was called Spiritualism, there was in operation any force capable of accomplishing the physical phenomena then so much talked of, and if so, whether it was governed by intelligence. To this end he constructed several kinds of apparatus of the most valuable character. One instrument was invented for the express purpose of ascertaining whether any change was really made in the weight of bodies by this new power, whatever it might be. And the result was that he saw clearly that some force was in operation, which not only did not spring from any of the human beings concerned in the experiment, but frequently acted in direct antagonism to both their mental expectations and their physical powers.

He now asked himself a very important question. What was the nature of this force? Science could give no information respecting it; it did not belong to any of the known forces of nature; it needed no apparatus to evolve it, and it appeared to set at defiance all the generally recognised laws of matter. It was not electricity, for there was no battery used, neither did it follow the laws of that so-called imponderable agent. It was not magnetism, for no magnet was employed. Heat, light, and the rest of the forces of nature had no hand in it. What then was it? Aye! that was the question, and to answer this became now the object and end of Dr. Hare's further experiments. He therefore contrived a machine which is still occasionally employed for the purpose of preventing the mind of the medium from influencing in the slightest degree the replies obtained to the questions. This



consisted of a disc, around which were placed the letters of the alphabet, entirely out of alphabetical order, and which, being fixed on the side of the table, revolved as the table moved. An index was placed on the face of the disc, so that when the disc moved, certain letters of the alphabet were pointed to, and the disc was so placed that the medium could not see the letters, consequently the answers obtained to questions by spelling out words could in no way be influenced by anyone at the table. I had intended bringing one of these Indicators with me for the purpose of showing how they work, but I found if I did its operation could only be seen by those near the platform. Any Spiritualist will however give you information respecting it if you desire to know more about its construction. A large number of experiments were now conducted by Dr. Hare with the strictest accuracy and the most extreme care, and withal under the judgment of a man of science second to none in the world, and the result was that Dr. Hare, the materialist, became, as many have done since, a firm believer in Spiritualism.

It was indeed quite impossible that he could come to any other conclusion, since the answers that he obtained to his questions were of such a character as showed unmistakably that they originated in the source that they professed. I would recommend all of you to read Dr. Hare's book—a new edition of which I am just now engaged in editing—I assure you that it will well repay you for the trouble. It contains great scientific research, much erudition, careful thought, and such conclusive facts in connection with this subject as are hardly to be found elsewhere.

Those who will take the trouble to read Serjeant Cox's little book, entitled, "Spiritualism Answered by Science," will find a number of startling facts described which can in no way be accounted for on any of the theories which suppose that the phenomena are produced either by trickery and collusion or by any of the known forces of nature. Now, bear in mind that Serjeant Cox simply describes what he himself saw, and that under circumstances which do not admit of the possibility of mistake, and as he is not a Spiritualist, he is not likely to be biased in favour of the spirit hypothesis. He describes many cases of the movement of heavy articles of furniture in his own house, and in the houses of other persons who were equally sceptical with himself of the truth of Spiritualism—and that without any contact whatever on the part of those present with the objects moved. One case related by him is worth quoting. It occurred, Serjeant Cox tells us, "in the house of Dr. Edmonds," a sceptic, and in the presence of other sceptics; "a dining-table of unusual weight and size" was moved most palpably, when no person touched it, all present kneeling on the chairs, the backs of which were turned to the table. "In that position," he says, "of the entire party, a heavy dining-table moved six times—once over a space of eight inches at a swing. Then all the party, holding hands, stood in a circle round the table at the distance from it, first of two feet, and then of three feet; so that contact by any person present was physically impossible. In this position the table lurched four times; once over a space of more than two feet, and with great force. The extent of these movements, without contact, will be understood when I state that, in the course of them, this ponderous table turned completely round; that is to say, the end that was at the top of the room when the experiment began was at the bottom of the room when it concluded. The most remarkable part of this experiment was the *finale*. The table had been turned to within about two feet of a complete reversal of its first position, and was standing out of square with the room. The party had broken up, and were gathered in groups about the room. Suddenly the table was swung violently over the two feet of distance between its then position and its proper place, and set exactly square with the room, literally knocking down a lady who was standing in the way in the act of putting on her shawl for departure. At that time nobody was touching the table, nor even within reach of it, except the young lady who was knocked down by it."

On another occasion, in a different house, with other persons present, he informs us that whilst he and some friends were looking at the pictures, "very loud sounds, as of violent blows, came from a large loo-table which stood alone in the centre of the room, nobody being near it. We turned to look at the table, and, untouched, it tilted up almost to an angle of forty-five degrees, and continued in that position for nearly a minute; then it fell back; then it repeated the movement on the other side. None of us were standing within five feet of it at that time. The room was well lighted with gas. There was no cloth upon the table, and all beneath it was distinctly visible. Only four persons were in the room, and no one touched it, nor was near enough to touch it had he tried."

Now, as I have elsewhere remarked in my small book on "Spirit Mediums and Conjurors," in reference to these facts, "such manifestations as these could not possibly have resulted from trickery, since, in the first place, there was no one present to play the tricks; and if there had been, detection would have been inevitable. These tables, you must bear in mind, were not touched by mortal hands, and therefore there could not have been muscular motion."

Now, whatever may be the theory that my antagonist may favour us with to explain these facts—for I presume he will hardly have the temerity to dispute them—he must clearly give up the generally entertained opinion that they resulted from the action of the muscles of the medium, and the still more preposterous notion that they were produced by anything at all analogous to the tricks of conjurers.

It is too late in the day to sneer at this matter with a sort of self-complacency, which seems to say you are a poor deluded

creature, behold my superior wisdom; I don't believe in such nonsense. Here are the facts, and we demand in the true spirit of science to know what is to be done with them. If you have any theory by which they can be explained, let us hear it, in order that we may judge of its merits; if you have not, we are all the more justified in clinging to our own.

Then take the experiments of Mr. Crookes. Here we have a gentleman who occupies the very highest position in the scientific world; a Fellow of the Royal Society, the discoverer of a new metal, and a man whose fame is world-wide. He determined to examine this matter thoroughly, in the same method that he was in the habit of employing in his investigations into any other branch of science, and to conduct his experiments in the same spirit that he brought to bear upon his other researches. He was not a Spiritualist, and did not believe that the spirit hypothesis was in any way necessary to account for the phenomena with which it professed to deal. He thought it extremely probable that even if the facts were genuine they could be explained by some natural law, and that therefore the Spiritualists were in error as to the theory they had invented, which on the face of it appeared both unnecessary and extravagant. For some years he pursued his investigations, always taking great care that the circumstances should be such as to render deception impossible. In his own house, with his own scientific appliances, and under the experienced eye of the strict Scientist did he go to work to look into this mysterious matter. The result he has just given to the world in an article in the *Quarterly Journal of Science*, one of the leading scientific magazines in the world. A few extracts from this valuable paper I will read to you.

Knowing what opposition he would have to contend with, and the spirit in which his conclusions were likely to be received, he remarks:—

"The phenomena I am prepared to attest are so extraordinary and so directly oppose the most firmly-rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the law of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions. But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars, in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest."

The spirit theory is extravagant, no doubt, but then the facts upon which it is based are extraordinary in a startling degree. Marvellous facts may need a marvellous theory to explain them. Besides, every hypothesis which to-day is recognised as well established was once deemed as extravagant as is Spiritualism now. The principle is as true to-day as it was 300 years ago, when Shakespeare enunciated it that

"There are more things in heaven and earth  
Than are dreamt of in our philosophy."

Mr. Crookes next proceeds to deal with the phenomena. These he classified and described under different heads. Only a few of them, however, can be dealt with on this occasion. Under the head of "The Phenomena of Percussive and other Allied Sounds," he alludes to raps of various kinds occurring in all sorts of different places, "in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theatre," and under every variety of circumstance, and in all cases where neither trickery nor natural law could afford the slightest clue to their cause.

He next proceeds to discuss the question which is in truth the question of questions in connection with this subject, viz., Whether the sounds thus heard are the result of some blind, unreasoning, occult, material force obeying laws of nature, whose *modus operandi*, although, perchance, lying beyond the present scope of our knowledge may yet be quite in harmony with purely material causation. To this point he devoted no small amount of attention. Well, what was the result? Why, the same in his case as in that of every other man who has persevered in the examination of this important topic. He came to the irresistible conclusion that the phenomena were governed by intelligence, and that therefore a thinking being must have been concerned in their origination. "The intelligence," he says, "is sometimes of such a character as to lead to the belief that it does not emanate from any person present." The movement of heavy substances at a distance from the medium is next dealt with, under which head he remarks:—

"On three successive evenings a small table moved slowly across the room, under conditions which I had specially pre-arranged, so as to answer any objection which might be raised to the evidence."

Then, to show that articles of furniture are not simply moved from one place to another without the operation of any material force on the part of those present, he tells us that he saw tables raised completely from the floor under circumstances which admit of no mistake.

"On five separate occasions, a heavy dining-table rose between a few inches and 1½ feet off the floor, under special circumstances which rendered trickery impossible. On another occasion, a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under con-



ditions which I had pre-arranged so as to assure unquestionable proof of the fact."

Very much ridicule has been heaped upon the heads of Spiritualists in consequence of their belief in what is called the "Invitation of Human Beings." This class of phenomena has been looked upon as being of so extravagant a character that it can only be given credence to by lunatics or idiots, and that in no possible case can it be accomplished except as the result of the grossest imposition and the most outrageous trickery. Mr. Crookes, however, in language of the most unmistakable nature, testifies to it as a fact. His words are:—

On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

Pass we now to a class of phenomena of a still more conclusive character, and which, if they are established, should end all discussion of the question, since no psychic, odic, mesmeric, or other blind force of nature can by any possibility give us a clue to their cause. These do not simply appeal to the sense of hearing, and make visible their effects to the sense of sight, but bring into the direct field of vision the agencies at work in the production of the manifestations. Mr. Crookes, in speaking of "Luminous Appearances,"—a class of phenomena that have been seen scores of times by the merest tyro in the study of Spiritualism—says:—

Under the strictest test conditions I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tip-toe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away, it struck the table three times, with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy chair. I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions, I have more than once had a solid, self-luminous crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light, I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions, I have seen a similar luminous cloud visibly condense to the form of a hand, and carry small objects about.

Of these phenomena we may say in the language of Shakespeare:—

"'Tis strange, but true; for truth is always strange,  
Stranger than fiction."

Sometimes the luminous appearances assumed the form of hands, which were employed for the purpose of manipulation, as the material hands of the human being would have been under similar circumstances. Mr. Crookes remarks:—

"I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the luminous instances in which I have seen the hands in the light. A beautifully-formed small hand rose up from an opening in a dining-table, and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room whilst I was holding the medium's hands and feet. On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm, and patted my coat several times."

What is called direct spirit-writing, i.e., writing without the hand of a medium being employed, also fell within the experience of Mr. Crookes, and his testimony to the reality of this class of phenomena is exceedingly valuable. No unconscious cerebration, ideomotor motion, or psychic force can be of any avail in affording an explanation of facts of this character. Spiritualism, and that alone can solve the problem. He remarks:—

"I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, whilst her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil. A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

From luminous hands the transition is easy to the appearances of entire forms of spirit-personages, and this latter manifestation Mr. Crookes had also an opportunity of seeing:—

In the dusk of the evening during a seance with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semi-transparent form like that of a man, was then seen by all present standing near the window, waving the curtain with his hand. As we looked, the form faded away and the curtain ceased to move. The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to

all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

Time will not permit me to go over all the phenomena to which he has given his valuable testimony, nor in fact is it desirable that I should do so on an occasion of this kind; my only object has been to bring before you some few of those marvellous manifestations the reality of which is established by irrefragable evidence, and which form the basis of the spiritual hypothesis.

In these cases there can be no deception, since most of the investigations were made by Mr. Crookes in his own house, under circumstances which he himself had selected as being most favourable for his purpose, and where no opportunity occurred for playing tricks had there been anyone to make the attempt, which there was not. It is sometimes objected that these manifestations can only take place in the dark, and hence they become suspicious. To this I reply that were it so it would be suspicious. But the objection is urged only by those who know nothing whatever of the matter, or who from prejudice or some other cause delight in misrepresenting the facts. For myself, the phenomena that I have seen and which served to convince me of the truth of Spiritualism, mostly took place in the full flare of the light; and this I expect has happened in the case of everyone who has come to accept these new truths in opposition to old and long-cherished convictions.

Now what have our opponents to urge against the evidence springing from these overwhelming facts? Simply some pre-conceived notion of the impossibility of spiritual existences, the immutability of Nature's laws, the *ipse dixit* of authority, the inutility of the whole thing, all of which resolve themselves into this—I have been trained to believe differently, and I don't intend to change my opinion. Well, be it so, we have no objection; you are welcome to your prejudices, your pre-conceived notions, and your speculations about the possible and the impossible. We say with Dr. Chalmers, "We learn by descending to the sober work of seeing and feeling and experimenting. I prefer what has been seen by one pair of eyes to all reasoning and guessing."

The facts I have quoted are no doubt novel and very startling; but what of that? The only question that we have to deal with is—Are they facts? Sir Humphrey Davy very wisely remarks, "Concerning the publication of novel facts, there can be but one judgment, for facts are independent of fashion, taste, and caprice, and are subject to no code of criticism. They are more useful, perhaps, even when they contradict, than when they support received doctrines; for our theories are only imperfect approximations to the real knowledge of things." Now the question that arises here, and one which we have a right to demand to have answered, is this—What is the theory by which these and kindred phenomena are to be explained? Here are the facts, let them be accounted for on any principle but that of Spiritualism. This is the task which my opponent has to accomplish, and I will listen anxiously to hear how he proposes to set about his work.

The mode in which the spiritual hypothesis is arrived at can only be very briefly indicated here, but it is sufficient to say that it is the only theory that can cover the ground occupied by the facts, and as such is philosophically true. I defy anyone to show a flaw in the induction by which we establish the truth of the spiritual hypothesis. There is no fact in connection with this subject which it is not capable of explaining, and by which all the *disjecta membra* of the phenomena occurring under every variety of circumstance, amongst all sorts of people, in dissimilar circles, with different media, and in various places, are all consolidated into one grand whole, firm as a rock, and everlasting as truth.

I will now submit the following propositions based upon the phenomena, and shall be glad to hear what my opponent has to say to them, and to which of them he takes exception.

I.—The phenomena cannot result from the blind forces of Nature, because they are unmistakably controlled by intelligence.

II.—The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts.

III.—There can be no source of intelligence but that of conscious thinking beings.

IV.—As the intelligence displayed in the spirit-circle springs from conscious beings, and these not forming a part of the sitters, they must either be outside the circle or present at it in some other than the ordinary material form which distinguishes the sitters.

V.—They cannot be persons in the ordinary condition of material existence outside the circle, for they hold converse with, and even read the thoughts of those who are present there, with no means of communication beyond the walls of the house in which they may be sitting.

VI.—There must, then, be conscious, thinking, intelligent beings present in the circle who do not belong to the number of the sitters.

VII.—The sitters comprise all the persons present in the material condition in which human beings are met with here, therefore there must be other intelligent existences present in some other than the ordinary material form.

VIII.—There must then be spiritual existences of some kind or other.

IX.—As they are conscious, intelligent, thinking beings, capable of holding intercourse with us, and of communicating their ideas to us, they have the power of informing us who and what they are.



X.—They all declare in unmistakable language that they are the spirits of our deceased friends and fellow-creatures who once lived here in the flesh as we do now.

XI.—Not only do they state this unanimously—for there is no difference of opinion amongst them on that score—but they give irrefragable proofs that they are what they profess to be.

XII.—These proofs are to be obtained by anyone who will take the trouble to seek for them.

These facts appear to me to prove beyond the shadow of a doubt that Spiritualism is true, and that man is the heir of immortality. Thus is the great problem solved that has forced itself in all ages and in every clime upon the attention of mankind.

"One question more than others all  
From thoughtful minds implores reply,  
It is, as breathed from star and pall,  
What fate awaits us when we die?"

#### MRS. BUTTERFIELD AT ASHTON, WOODHOUSES, AND HOLLINWOOD.

To the Editor.—Dear Sir,—Mrs. Butterfield delivered three addresses for the Association, one at Ashton on Sunday afternoon, March 15th, in the Temperance Hall, Church Street; subject, "What is Spiritualism?" This was the first public address on the subject of Spiritualism given in this town, but is not likely to be the last.

In the evening of the same day, Mrs. Butterfield delivered a semi-public address at Mr. Robert Wilson's, Woodhouses. Subject—chosen by the audience—"What are the Benefits to be derived from becoming a Spiritualist." During the delivery of this address, Mrs. Butterfield's guides put forth an idea, which, they stated, they were not accustomed to do in public, and which occasioned a somewhat lengthy conversation at the close between them and a person present. The "Doctor" (Mrs. B.'s guide) held that what we call matter and spirit were not two but only one substance; that matter was simply a grosser form of spirit.

On Monday evening, March 16th, Mrs. Butterfield delivered her third and last address of this engagement in Hollinwood Institute; subject, "What is Man?" For more than an hour Mrs. Butterfield spoke with the greatest fluency to an audience of nearly 200. From the beginning to the end she seemed to hold the whole audience spell-bound. On one occasion, when the "Dr." was dilating upon the inequality of the labourer and the capitalist, the extreme number of hours of labour required of the workman, and the number that would be sufficient, if all men would do their share, cries of "Here, here," and clapping of hands could be heard in all parts of the hall. A regular outburst of enthusiasm was evident had not the chairman risen to suppress it. Mrs. Butterfield ended her address with a beautiful peroration on the future Spiritual man, concluding by reciting an excellent and touching poem, "Evermore."—Yours truly, T. Wilson.

Woodhouses, Ashton-under-Lyne.

[Our correspondent encloses reports from the local papers, one of them is rather scurrilous, the other gives the facts at greater length and fewer of the reporter's opinions.—Ed. M.]

#### A GRAND GATHERING AND PICNIC OF SPIRITUALISTS.

To the Editor.—Dear Sir,—The Psychological Society of Liverpool have intimated their intention, through the newspapers, to join other societies of Spiritualists and their friends in a grand gathering in some central place of Lancashire or Yorkshire. No place as yet has been fixed upon, and as this part is the most important and difficult, I wish to suggest to the friends of this movement that, as it might be a dangerous speculation to go out far into the country, as the weather might not suit, and too expensive to provide amusements on a grand scale, and likewise the railway accommodation might not suit all parts, Mr. Johnson, of Hyde, and myself, have examined the map and find that Belle Vue Gardens, near Manchester, is the most central spot for some parts of Yorkshire and Lancashire. This recommends itself on many grounds. It has good central railway accommodation from all the towns round about; it is safe from any inclemency of the weather, and within it has every accommodation for such a gathering; there is a band of musicians on the spot, a large dancing saloon and platform outside, refreshments on every scale, large lecture hall if wanted, and besides this there is a large collection of wild and other animals, boat and sailing accommodation and amusements of every description, where both adults and children can spend a most enjoyable day of pleasure and of recreation.

I think a grand gathering of this description is very necessary amongst Spiritualists, where, face to face, they can enjoy for a few hours each other's company, and strengthen each other's hands, in confidence and love, blending in one great brotherhood the sympathies of our fraternal union, grasping the hand of true fellowship, and making us to feel that we are one in spirit and in truth.

Liverpool.

J. CHAPMAN.

The total amount collected for the benefit of Mrs. Hulme, Manchester, is £12 1s.

We have received from a well-wisher 7s. 6d. for the benefit of Mr. George Ruby.

MARYLEBONE ASSOCIATION.—On Wednesday evening, Mr. Harper lectured at the Hall of Progress, Church Street, Edgware Road, on "The Social Aspects of Spiritualism." He reviewed many of the social anomalies amongst us, and the sufferings of the poor, and showed how an application of spiritual principles would mend many of these unpleasant sores. The lecture was highly instructive as well as deeply interesting, and was listened to with great attention.

DR. MONCK AT NOTTINGHAM.—The *Nottingham Journal* reports that Dr. Monck delivered a discourse on Sunday Evening, and that "there was a large audience, in fact the room was crowded." On Saturday evening a seance was given in presence of representatives of the press. The *Daily Guardian* gives a long report, and *Daily Express* a paragraph in which occurs the following sentence:—"A long series of manifestations was most successfully produced, well calculated to produce conviction on the minds of those who witnessed the phenomena." We hear that Dr. Monck has also visited Leicester.

#### SPIRITUALISM IN GLASGOW.

To the Editor.—Dear Sir,—As a member of Mr. Bowman's circle, allow me to state that I think "Tiscumshie" and "James Brown," who have both written letters on this subject in your valuable paper, appear to me to be trying to hurt Spiritualism as much as possible. I was a member of "The Institute" since ever it was formed, and can assure you it would never have been dissolved but for the purpose of getting quit of a great number of members who called themselves "investigators," who always wished to ask nothing but what they called "test questions" at all the "mediums," as if they were impostors; and because our able conductor, Mr. McDonald (who is a wonderful hearing medium himself), would not allow any questions but what he asked himself, they were always so dissatisfied with him that nothing else could be done but to break up the society, which was done. Mr. Bowman, however, who rented and fitted up the room for seances, immediately, along with Mr. McDonald, after getting rid of these grumblers and questioners who would believe nothing, went on with the circles as before; and although we have a great many enemies who laugh and sneer at our work, the good cause is going on well, and we are getting many manifestations, and are promised by the spirits a great many more, some of them very astonishing.

I think, therefore, that people calling themselves Spiritualists should rather thank and praise Mr. James Bowman, who pays the rent and all the expenses out of his own pocket, and also Mr. Robert McDonald, who does all his work for nothing, instead of abusing them and calling them "turbulent spirits in the flesh" and "malcontents," as was done in those letters, while those that abuse and blame them do nothing at all for Spiritualism.

I trust, Mr. Editor, you will make room for this letter in your next number, so as to do justice to both sides, and to "give honour to whom honour is due."—I am, your obedient servant, R. W. McEWAN.

205, St. Vincent Street, Glasgow, March 23rd, 1874.

A LETTER addressed to Mr. Müller, the Orphanage, Bristol, would no doubt find him. From the annual report published, full particulars of the way in which means are provided for this good work may be obtained. Write as above.

E. DAVIES (CREW).—Your best plan is to form as many circles as possible, and persevere in the effort to develop mediums. They are plentiful everywhere, if sought for. If we can forward you any useful reading matter, kindly let us know.

MISS BEAUCLERE is a practical reformer of the most valuable kind. Her lessons on physical culture have been continued for several years, and the artistic manner in which her announcements are illustrated speaks well for the encouragement she receives. The friends of progress in Birmingham should form a children's lyceum, and engage Miss Beauchlere to instruct the groups in her system of light gymnastics. Address, Miss Beauchlere, 4, Victoria Terrace, Hunter's Lane.

MRS. TAPPAN AT CAMDEN TOWN.—The lecture at Eyre Arms on Thursday evening week was well attended, and the oration by Mrs. Tappan gave general satisfaction. There was, however, present a decidedly sententious element, which did all it could to cause inharmony. No valid reason for interruption existed, bigotry being the ruling motive on the part of the malcontents. Dr. Sexton's presence in the chair was very serviceable, and the meeting on the whole passed off well, and must have encouraged the Marylebone friends, and done a deal of good to promote the cause in the locality.

OLDHAM.—A tea party will be held on Good Friday, at the Temperance Seminary, Prince Albert Street. Tea on the table at four o'clock. Tickets, at the door, 9d. each. Mr. Wood, of Halifax, and Miss Barlow, of Rhodes, and local mediums, will give addresses and sing under spirit influence. Spiritualists in the district are kindly invited to attend. On Easter Sunday, in the Temperance Hall, Horse Edge Street, the first anniversary held by Oldham Spiritualists will take place. Speakers, same as on Good Friday. We have received a long and enthusiastic account of Mrs. Scattergood's visit to Oldham, but the letter came so late that we cannot quote from it.

#### INFORMATION FOR INVESTIGATORS.

The most extraordinary Phenomena, the best information to Inquirers, and the most concise and interesting view of Spiritualism is given in the

##### "JOHN KING" NUMBER OF THE "MEDIUM."

16 pages, price 1d.

This number contains an Engraving of the materialised form of the spirit "JOHN KING," and an account of numerous experiments at which the spirit was seen, heard, and felt, in gaslight, daylight, and in a light produced by the spirit itself.

Read it! "Truth is stranger than fiction."

##### THE "GERALD MASSEY" NUMBER OF THE "MEDIUM"

Is 16 pages and Contains a beautiful Engraving and Life of GERALD MASSEY, who is a Spiritualist; also an Oration by Mrs. TAPPAN.

Price One Penny.

##### THE "CORA L. V. TAPPAN" NUMBER OF THE "MEDIUM"

APPEARED ON JANUARY 2, 1874; PRICE 1d.

On the first page is given a highly-finished ENGRAVING of Mrs. TAPPAN, followed by a Narrative of her Experiences as a Medium, as given by her Spirit-Guides, in St. George's Hall, on Dec. 29, 1873; Extracts from her early Mediumistic Compositions, the first given when she was twelve years of age; Incidents in her Mediumship, and Selections from recent Inspirational Poems. The same number contains a Review of an Essay by W. Crookes, P.R.S. on the Manifestations; also Reports of Seances in which spirits appeared visibly and spoke audibly.

London: J. BURNS, 15, Southampton Row, W.C.



# TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.  
London: J. BURNS, 15, Southampton Row, W.C.

## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

TUESDAY, MARCH 31, Social Meeting on the Anniversary of Spiritualism.  
WEDNESDAY, APRIL 1, Mrs. Olive at 5 o'clock. Admission 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MARCH 29, Mr. Williams. See advertisement.  
SUNDAY, MARCH 30, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.  
Mrs. TAPPAN at Cleveland Hall, at 7.  
St. John's Association of Spiritualists. Trance Address at No. 85, Goswell Road, at 7 o'clock.  
MONDAY, MARCH 30, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, MARCH 31, Seance at Temperance Hall, 103, Mile End Road, at 8.15.  
WEDNESDAY APRIL 1 Marylebone Association, 90, Church Street, Paddington, Lecture at 8 o'clock, admission free.  
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
THURSDAY, APRIL 2, Dalston Association of Inquirers into Spiritualism, Seances at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.  
Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, MARCH 29, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Newgate Street, at 1.30 for 5 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 55, Suffolk Street, at 7.  
SUNDAY, MARCH 30, KINGSLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
BOWERY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
COWES, at George Holdroyd's, at 6 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.  
MORLEY, Mr. E. Haire's, Town End.  
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.  
NEWTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.  
OSWESTY CHURCH, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.  
BURNLEY, at Mr. Faudt's, Waldran Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL, Public Meetings at the Infirmary Assembly Rooms, at 2.30 and 6 p.m. Trance-mediums from all parts of England, &c.  
DUBLIN, Spiritualist Association, Free Assembly Room, above Hinde Bros. Store, Ranelagh Street, Yarn Road. Public Meetings at 10.30 a.m. and 6 p.m.  
SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.  
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.  
LONDON, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfield Terrace, at 6 o'clock.  
GLASGOW, Public meeting, 6.30 p.m., at 164, Tringate.  
HILL, J. Strawberry Street, Drypool, at 7.30.  
NEW SHILLY, at 15, Strand Street, at 6 p.m.  
ROCHESTER, service at 1.30 at Lower George Street.  
Developing Circle on Monday and Thursday, at 1.00.  
LONDON, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.  
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MONDAY, MARCH 30, BULL, 42, New King Street, at 8.30.  
BIRMINGHAM, Midland Spiritual Institute, 55, Suffolk Street, at 8.  
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BOWERY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, APRIL 1, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
MORLEY, Mr. Emmanuel Haire's, Town End, at 7.30, for development.  
OSWESTY CHURCH, at Mr. John Crane's, at 1.30. Healing and Trance-medium, Mr. John Crane.  
MANCHESTER Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.  
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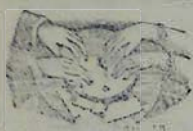
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BOOK II.—The Splendour and Magnificence of Ancient Art and Science, 117—133. Knowledge Flowed from a Common Centre, 134—139. Religious Rites of all Nations proved from their Affinity to have all Emanated from one Primeval Faith, 139—172. The Mythos of the Phoenix Explained, 172—180. Biblical Views of Mythology and the Trinity shown to be False, 180—183. Notes, 184.

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BOOK IV.—The Common Apocalypse Rejected by most Eminent Theologians of all Ages, 215—232.—Is the most Ancient Work now Existing; and is in reality the Composition of Adam, the First Messenger of God, 233—244. Proofs of this drawn from the most Ancient Traditions of Egypt, Iran, Tsabaea, Greece, Palestine, Babylonia, and Mexico, 244—260. Various Mystical References to Adam and his Revelations, with Rabbinical Traditions, 260—276. Proof that the Apocalypse Existed in Rome, Wales, &c., 276—292. Traditions of the First Messenger and his Apocalypse, found all over the World, 292—313. How the Original and Perfect Copies of the Apocalypse have Disappeared, 313—318. Notes, 321.

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